

6

A
PLAINE PAT-
TERNE OF A PERFECT PRO-
TESTANT PROFESSOR:
WHICH IS, TO BE A FALSE
CORRUPTER, PERVERTER,
and abuser of Autho-
rities, &c.

Taken forth of the first, chiefeſt, and principal part, of the gloriously intituled booke: (*A full ſatisfaction*) written by a man of great ſincerity, and integrity, (by his owne and other Proteſtant friendes judgement) M. THOMAS MORTON, Doctour in Diuinity, and Deane of Gloceſter, publiſhed with priuilege, and in their time of Conuocation.

What is performed in this Treatiſe, and the iuſt cauſe thereof, appeareth in the Preface, and firſt Chapter.

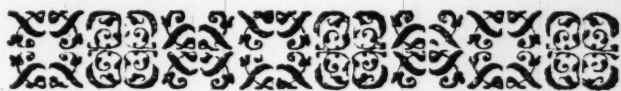
Redeeme me from the ſlaunders of men. *Pſal. 21.*



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T H E
P R E F A C E T O A L
E N G L I S H P R O T E -
S T A N T S.



I F the receaued saying (*Nothing is so incredible, but by wordes, (or eloquence) it may be made probable*) can in any case, or time be justified: most like it is, to be proued true, when in time of question and controuersie of things, corrupting, falsifying, peruerting, misapplying, and such deceitful dealing with Authorities (to delude the ignorant hearers, or readers) is joyned and permitted to free wordes and writings, on the one side: And vnto the other, by al wary and vigilant preuention, al disputing, preaching, writing, printing, publishing, or reading any thing, to confute and controule it, is forbidden and with seuerities preuented. As no man can be ignorant either of the controuersies of this time in matters of religion, or that the state of the recited difficulties (to answer their aduersaries) is the case of Catholikes, disgraced, silenced, and persecuted in England: So that the former, of corruptions, falsifications, & joyned with freedom and liberty of speech and writing, to promote their opinions, is a thing frequently vsed of English Protestant Doctors, wil sufficiently (euen by their owne present testimonies) appeare in this Treatise. Then resolution is easily made, by what meanes, by way of learning, that religion is maintained.

And because these Protestants themselues (to be cited here. Cap. 1. 567) acknowledge this corrupting, and falsifying infection, to be so ordinary, or general among them, that neither al, many,

Willet Loydor.
in Titul.
Parkes against
Lymbom.

Morton ful sa-
tisfact. Preamb.
Preamb. Epist.
dedicat. against
Higg. cp. dedic.

Ful satisfact.
epist. dedicat.

nor one writer, nor one booke of quantity of their penning, can be thus examined and censured, but with great loathsomnesse both to the examiner, and reader of such vile and prophane abussings, of God, Religion, Scriptures, Councels, Fathers, and al Authorities, as may appeare in the publicly priuiledged workes of these men; as namely *D. Willet*, stiled *Professor of Diuinity*, in his booke named *Loydoremastix*, a whip for a railer, challenging *M. Parkes* his fellow in religion, of hundreds of such demeanors in one booke, and he againe the other in like order, and al with priuiledge, with such others. For which cause desirous in this vsuoury subject, to affect as much breuity as may be, to giue satisfaction in this matter, I haue of purpose passed ouer al that be these notoriously infamous among themselves, by publike priuiledge: And singled forth one among them, a Doctor, Deane, and great writer, Doctor *Morton*, which in diuers bookes, especially three, his sonamed, *Ful satisfaction*, *Preamble*, and booke against *M. Higgons* (a late Minister among them, leauing them and becoming a Catholike by such their corruptions) and to three great personages, his Majesty, the right honourable Earle of Salisbury Lord Treasurer, and the Lord Eure the Lord President of Wales, absolutely justifieth himselfe in wordes to be a *professed publishter of truth*, and no *falsifieator*, corrupter, or such wicked dealer: and is so not only valued by himselfe, but likewise esteemed of (as I vnderstand) by most and many his Protestant readers and auditors. Therefore before al others I haue made choise of this man, so sincere and of such integrity, by so great Protestant applause. I haue made choise before al others of his writing, to examine the principal part of his booke named by him; *A ful satisfaction*; because in this he protesteth to our Soueraigne, most great and rare sincerity from such crimes: and intitleth his booke *A ful satisfaction*, which in sincerity and true dealing, must be deuouide of al cunning, corrupt, and counterfait behauiour, which doe offend and scandalize, and neither fully nor at al satisfie honest minded readers. Again, I haue chosn this booke, because it was written, printed, published, and by great Protestants priuiledged, (if not helped in composing) in time of Conuocation. And further, I rather

ther choofe this, not only becaufe it was written againſt my ſelfe Authour of the *Moderate anſwere* to his poſitions: but in reſpect he complaineth in his *Preamble*, why I had not written againſt that, his named *ful ſatisfaction* alſo: ſpeaking as though I had got a ſcratch (ſome foile he meaneth) at his handes, neither reflecting vpon any vnworthineſſe in his owne worke, or difficulty which Catholike Students in England haue to publiſh little, though they write much, and often with no great eaſe or his helps to aide them. But although I neuer judged (as I ſhal hereafter demonſtrate) that his booke to be any ſatisfaction to my anſwere, nor of it ſelfe worth my labour to confute; yet (as I can proue by many witneſſes) I had cenſured both that, and his *Preamble* alſo, within fix weekes (and leſſe) of their fiſt birth; And my prints prouided taken or hindered (one of thoſe my bookes begunne to be printed) I had no meanes to publiſh either, vntill his bookes were out of date (as neuer in much) or were otherwiſe answered. Whether I feare any Proteſtants ſcratch in ſchooles or no, he may know, if they wil graunt vs diſputation, now they deny vs printing. And I not only for theſe reaſons doe now cenſure him, but becauſe in his *Preamble* it pleaſeth him to bring me vpon the ſtage (as he calleth it) to play a part with his Roman aduerſary, and himſelfe: where although I doe not finde, that I am either ſcratched or bitten vvith his nailes or teeth, though bawled and barked at with his tongue, as *Latrantes* vſe. Yet now I am enforced to enter the ſtage; and I feare his part wil proue to be that, which his Greeke name ſignifieth, as commonly in Comedies and Tragedies Actors be choſen, to make better reſemblance of thinges.

I alſo choofe that part of his booke not only becauſe it is the fiſt in order: But is the defence and propugnacle of the very ground of al his writing againſt vs, in that kinde, as himſelfe hath written, and that ſailing al his building is ouerthrowne. Again, I choofe his defence of that maine argument; becauſe it containeth more of my booke, then any other, and more then many of ſome of the reſt. And yet notwithstanding al this, and more cauſes, vrging or rather (by his behauiour) neceſſitating me to write, I could haue beene ſilent (hoping better of him hereafter)

Morton Pre-
amb. chap. of
Stage, &c.

Rom. poſ. rat.

Morton againſt
Higg. ep. dedic.

but that I see him newly glory of his innocency, and singular sincerity in this behaviour, whereof I am to accuse him : and busie himselfe further (as I am informed) then either honour or triumph will be his reward.

D. Mortons
corruptio how
great in that
first part of his
booke to be ex-
amined, and
proued in this
Treatise.

Therefore to passe ouer other authorities, partly because he hath heard of his sincerity in them before, as also they are not so easie to be examined of ordinary readers : I wil omit all things whereof he hath beene by others admonished, and take leauings, only his citations of my writing in that his sincere part of *ful satisfaction*, (as he tearmeth it) and directly demonstrate not only that among all those (being many) there is not one which is not either falsly and corruptly cited or applied, but often times in one citation diuers and sundry corruptions, and such like abuses, are committed by this man of sincerity : and not one citation among them all, to be found free from such dealings.

Neither by ending my examination there, doe I free any of his arguments, or citations following, but end there at this time,

D. Mortons
like corruption
in the whole
booke follow-
ing, against the
Moderate an-
swere, offered
to be proued,
in the same
manner, &c.

only for my (before) alleaged reasons. And if it shal be needfull hereafter to discouer the rest, if print may be permitted, or Doctor *Morton* wil truly print my booke, word by word, in his answer vnto it, I shal procure it to be sent written vnto him. Wherein (to giue an vndoubted patterne of a perfect Protector, *stant Professor*) I now vndertake to proue likewise of all his citations of my writing following, that among them all, there is not one among foure, which is free from corruption, falsifying, peruertering, or some such abusing. I doe not absolutely say that all following without exception be such, (but not one among foure to be freed) for that were more then monstrous in him, and would otherwise deprive him of his *pittifull shiffts* and practizes, to auoide arguments, and abuse other authorities, which his owne bretheren in religion charge him, to haue committed in that his booke against me. *And now to my promised purpose.*

Offer of conf.

Demonstratively prouneth, by the present English Protestant Bishops, Doctors, and Writers, that corruption of Scriptures and al Authorities, is so vsual among them, that they cannot be beleued.

IF I could produce no other presumption, or argument of wilful corruptions, falsifications, slaunders, and other enormous dealings of that kinde, in the published writings of M. Doctor MORTON, Protestant Deane of Glocester, (as I am informed) then only his Ministerial function and calling it (a) The notorious corrupti-
 self: yet the late (and present also) Protestant Professors, Do-
 ctors, and chiefe handlers of Diuinity, of his owne profession, vised by english Protestant writ-
 ters by their owne wordes.
 and the publicly authorized Examiners and Approvers of their (b) D. Bilson
 Sur. of Christs
 suffer, pag. 274.
 275. &c. Couel
 der. of Hooker,
 pag. 7. 9. Exam.
 pag. 28. 71. 139.
 against Burg.
 pref. & pag. 24.
 Parks ag. l. imb.
 sect. 18. 21. pag.
 181. 166. 101.
 100. sect. 10. 11.
 20. 7. 12. 15. 16.
 Ormerod. pict.
 fur. l. 1. Paga-
 nop. pag. 56.
 Willet Antilog
 pref. Loydoro.
 in tit. & per tot.
 Burges Apol.
 offer. of confer.
 pag. 8. 9. 13. 14.
 22. 18. 25. 28. 29.
 30. Relation
 cap. 31. Suruey,
 pag. 7. 160. def.
 of Minist. recd.
 pag. 33. 31. 11.
 22. Prach. ex-
 cels.)
 cept. 11.
 printed bookes, doe testifie it to be so vsual and general a cu-
 some among them, to corrupt, falsifie, slander, and abuse the
 holy Scriptures, Councils, Fathers, and al sacred Authorities, for
 the countenance of their cause, with the ignorant readers: That
 a man may without any rash, precipitate, or vncharitable judge-
 ment suppose, that neither *D. Morton*, nor any other in particu-
 lar among the (a) writers of his degree, and religion in England,
 can be freed from those and such like vnchristian, prophane, and
 irreligious behauiour.

For a short tast, of which distastful testimony, of these men
 against themselves: The Protestant Bishop of Winchester
 (b) *D. Bilson*, *D. Couel*, *M. Parkes*, *M. Ormerod*, *D. Willet*,
M. Burges, the Protestant authours of the offer of conference,
The relation of religion, *Suruey of the booke of common praier*,
The defender of the Ministers reasons, *The 22. Preachers of*
London, with others (too many to be recited) haue published in
 their writings, printed and applauded, that the English Mini-
 sters of this Kingdome haue so falsly translated, corrupted, in-
 dignely handled, clipped, abused, vntuly alleaged, misquoted,
 named Scriptures, Fathers, and other Authorities, so peruerued
 the true arguments, decaued the world, belied Catholike writers,
 sifted objections, and so abused this present age, and preinduced
 posterity, in relation of thinges, (loue and dislike so dazeling their

eiss) that they cannot be beleened. Therefore, the testimony of English Protestant Doctors and writers, being this, of their present writing Ministers, and bretheren in religion, it shal be sufficient to excuse a Catholike opposite, to suspect *D. Morton* a man of that calling, to be infected also, with that their most filthy wickednesse of corruptions, falsifications, and especially if we consider how this aduersary of true religion, neither by name, age, industry, wisdom, or Divinity, excelleth al Protestants, which went before him, neither *fooles in tune, nomine, or re*, and

Etimologie of
Morton.

The descender
of the letters
P. R. in his
Preamble.

yet chargeth Catholikes with such doctrine and dealings, as neuer any of his profession before him, hath attempted to doe. And the Protestant witnesses of such ordinary falsifications, and abuses among them are so many, so great, and for the most part allowed with publike Protestant priuledge, to be truly verified of these men.

THE SECOND CHAPTER.

How D. MORTON must needs (by his owne wordes) confesse himselfe, either a wilful corrupter, or so grossly ignorant or carelesse in writing, that he is unworthy any credit.

AND I am rather induced to giue this sentence, vpon this Doctors corrupt, and falsifying dealings, being animated thereunto, by his owne free and voluntary confession of this his vile and abominable proceedings, either through grosse and inexcusable ignorance, which a man would not thinke to finde in a person representing his place, or challenging to himselfe such skil and dexterity in writing: or wilful and determinate desire he hath to plant errors, conceale and abandon truth, and maliciously condemne himselfe, to deceaue his readers. For in a worke intituled *the first part of an Apologie*, himselfe so farre acknowledgeth his owne errors in that booke, (which as he witnesseth cost him ten yeares study) that in his second part of the same worke, published the yeare following 1606. he spendeth almost fivie leaues, with breuiates of faulces, printed in a very smal character, to correct his corruptions, or mistakings, (as he would haue them named) committed in his first booke, a child of so great trauaile by the fathers confession, and not great in quantity.

Mort. 1. part.
Apol.
Part. 2. apol.
epist. dedicat.
Apol. part. 2. in
fine in tabul.
D. Mort. worke
of ten years labour,
how sincere it was,
by his owne testimony.

quantity. Now whether so many and material things (by his owne testimony) are more like to be grossly ignorantly, or maliciously wilfully falsified, when they escaped his diligence of ten yeares, and were found after within lesse then ten moneths, I referre it to be censured (an hard choise for so respected a writer) by his best friends and followers: for if my selfe should sentence vpon him in this case, he hath giuen me occasion in his owne wordes, to thinke him so culpable, that I should meruaile he should either dare to stand so much, and so often vpon his integrity in writing sincerely, or not to blush to publish any thing after his so foule and vnexculpable (yet priuileged) abuse: for that we may easily see him to be in this desperate condition, without further examining his bookes in particular: the very Titles of his two tables, of his remembred escapes or corruptions, are more then sufficient argument, and registred by himselfe in these wordes. *Tabula prima ea vitia continet quæ in citatione testimoniorum: secunda quæ in testimonijs citatis deprehenduntur.* The first Table containeth the faults (or vices) which are found in the citation of the testimonies: The second Table containeth those faults (or vices) which are found in the testimonies cited. So that by the authours owne acknowledgement, neither his manner of citing authorities, nor the authorities (or supposed authorities) there cited can be beleued; And yet that worke (if any wil thinke it worthy reading, as I cannot encourage him to doe) wholly or principally consisteth of matters of that kinde. If *D. Morton* wil say this was wilful corruption in him; and his badde cause cannot otherwise be maintained, I request no more, my intent is obtained: If he wil further shame himselfe, *M. Doctor* and *M. Deane in actu*, and *Lord Bishop in potentia*, and pretend ignorance, negligence, or any such idle and vaine pretence, in so serious and important businesse; it redoundeth to his as great disgrace, and ignominy in the same kinde. For no man but voide of all shame and conscience, can expect or request to be commended for integrity and sincerity (as he often challengeth to himselfe) who by his owne wordes is convicted of so childish, boy-like, and bankrupt behaviour. Or who (except altogether ridiculous) can or

Morton part. 2.
Apol. sup. in
fin.

wil hope, that iudicious readers, or any (but madde or frantike) wil giue credit to the writing, assertion, or protestation of such a Protestant, so palpably prostituted either in shameful ignorant, or malicious wilful corruptions, in thinges of greatest moment, Religion?

THE THIRD CHAPTER.

How D. MORTON challenging Catholike Priests of disobedience to Protestant Princes, is himselfe (by his owne writing) notoriously culpable for his opinion in that kinde.

THirdly, I may justly suppose, that if this Doctor would or could shew sincerity and true dealing in any thing, he would haue made manifestation of it in that worke, and his defence where he so vncharitably and vntuly (as hath beene proued against him long since) accuseth Catholikes, especially in matters of alleageance, and duty to Princes, for which in apparence he hath proctored so much: and not be of that boldnesse and so voide of either integrity or shame, that he doth not blush to enter both into the state of desperate disloyalty in himselfe, but the rather to procure partakers in his wickednesse and vndutifulnesse both to Queene *Elizabeth* deceased, and our Soueraigne liuing (whom God long and happily preferue) both Protestant Princes and Patrons of his profession, he contemneth and denieth the very publike, and knowne lawes, and statute of this Kingdome, and in the greatest point of obedience, wherein euery one (though of smal experience) can tel him how farre he is fallen from his promised integrity and sincerity: And al men louing and dutiful to our late Queenes, and present King, and his posterity, wil and must reject and detest him, as vndutiful and injurious (I write too modestly of this man) vnto them al. For whereas the Catholike authour of the *Moderate answere* to his fond positions had shewed, that both Queene *Mary* and *Elizabeth* (though formerly disinherited by their Father King *Henry* the eight) yet were both by the same Prince in publike Parliament, restored againe to the right of the Crowne, and so both of them enjoyed it: This sincere Doctor and man of integrity answereth in these wordes:

I haue

D. Morton his
dutiful loue to
Protestant
Princes what
it is by his
owne doctrine.

I have enquired in the Acts which are extant, and I finde three Acts whereby the a-fore-said daughters (Mary and Elizabeth) were disabled, as namely in Annis (the yeares) 25. 28. 33. of King Henry his raigne : but for establishing of them in the right of succession, I thinke you cannot shew it, except it be in anno nunquam, canone nusquam, in the yeare neuer, the canon nowhere. Hitherto his owne wordes, in his so prouileged booke, and he calleth it boldnesse to affirme the contrary. Therefore, least my selfe should seeme too bold, in sodainely presuming to censure this sincere Doctor, so absolute in this matter, I wil first desire D. Barlow now Protestant Bishop of Lincolne (I hope his equal) to take this boldnesse vpon him, and to tel D. Morton that he is foully and shamefully too bold, and farre from integrity in this great businesse. This Bishop writing expressly against this vn sincere opinion of M. Deane of Glocester, and charging a Catholike writer (though manifestly vnatruly) to be of the same minde, excusing the first disinherking, and shewing the legitimatation againe of those Queenes, writeth thus : Princes are men, and Parliaments are assemblies of men, and men (as the Philosopher said to a great King) are changeable creatures : looke therefore backward; the same both Prince and Parliament but two yeares before, had ratified the marriage with her Mother for lawful : and inuested the off-spring of her body with the succession to the Crowne. Looke forwardes, but seauen yeares after, and the same both head and body, reuined the legitimatation, repealed the annulling statute, and pronouncing the Lady Elizabeth for his lawful daughter, reduced the Crowne to her right and interest againe. Hitherto the wordes of this Protestant Bishop, against this Protestant Deane, and although he doth not mention Queene Mary. because he entreateth only of Queene Elizabeth, yet the statute cited by him comprehendeth them both, as I shal now alleage boldly, against Doctor Morton, much more bold, then sincere : And for the yeare which he calleth *nunquam. neuer*, I assigne the (*) same 35. yeare of King Henry the eight, which Bishop Barlow hath also assigned vnto him before : for the place, I name Westminster, vvhether the Parliament vvas kept that yeare :

Morton in his Iustificacion of Protestants, pag. 100.

Barlow answ. to a namelesse Cathol. pa. 88.

Statut. An. 35.

(*) Statut. Henric. 8. an. 35 Regni Westminster. coll. of Statuts printed, An. 1603. titul. Crowne. and §. 5.

and for the Canon or Chapter (which his integrity teareth *nusquam*, I cite and tel him it is in the first Chapter; The words of the Abridgement of the statutes lately enough printed, in the year 1603. are these: *The crowne of England is entailed to the Kings daughter, the Lady Mary, and to the heires of her body: and for lacke of such issue to the Kings daughter the Lady Elizabeth.* The statute at large wil more largely shew the great insincerity and little integrity of this Protestant Minister. And the regiments of those two Queenes, so ratified and publicly applauded, wil argue too much boldnesse in this dutiful writer. But perhaps *D. Morton* would desire to be thought to beare so respectiue loue to his Majesty and his Catholike Mother, Queene of Scotland before him, that he wished the Crowne of England should then haue descended vnto his, by the first Parliament illegittimation of those English Queenes, *Mary and Elizabeth*, because he seemeth to suppose in his positions that a person illegittimate cannot be made legittimate. And this I should (rather then any thing contrary) haue expected of him, which in so much sincerity and integrity, would seeme to pleade so earnestly for our present Kings, safety and security: although I could neuer yet reade a Protestant Minister, which in sincerity might be thought to desire that any Catholike Prince (such as his Majesties Mother liued and died) though neuer so true Inheritour, should possesse or keepe their Crowne. But Doctor

D. Morton clearerth his meaning in this matter, and neither respecteth the Catholike Mother, nor the Protestant Sonne our Soueraigne: for in the same Treatise, first he iustifieth *Crammer, Ridley*, and al other Protestants, which iyned with *Lady Iane Seymer*, (married to the Lord *Gilford Dudley*) to aduance a Title in her to the Crowne, absolutely to barre & illegittimate according to his former doctrine, both the Titles of our Queenes, *Mary and Elizabeth*, in England; and for euer to inualidate the lawfull and just descent and interest of the daughter of King *Henry* the seauenth, married to King *James* of Scotland, of whom his Majesty is truly and lineally descended. And expressing his affection in this businesse, and to shew how much this pleader for Princes, loueth and fauoureth their true right and possession,

D. Morton
in Iustificatiō
supr. pag. 101.

possession, speaking of the Protestants rebels against Queene Mary of England, who next succeeded King Edward the sixth, and was to suppress (for her selfe, her sister Queene Elizabeth, and the line of his Majesty) the pretended claime of Lady Iane, so much approued by this Doctor, he breaketh intemperately into these wordes: *If King Henry (the 8.) might haue spoken from the dead, in the day of the succession of Queene Mary, he would haue pleaded the cause of the opposites.* Those he meaneth, which with him maintained Lady Iane for Queene: and laboured to frustrate the right of Queene Mary, Elizabeth, and our present Soueraigne King James. And further he particularly defendeth the letters patents of King Edward the sixth, a child, supposed to giue the Crowne vnto the same Lady Iane, and vterly disinherite al others, Queene Mary, Elizabeth, and the house of King James. Such is the integrity, sincerity, and incorrupt behauiour, of this worthy Deane and Doctor, euen in that matter, and that booke, wherein he so vehemently ouerbreadeth himselfe, to finde any exception against Catholike subiects. And besides these, in the same his named *Iustification of Protestants*, he justifieth for true, so many and monitrous disobedient and rebellious assertions of Caluin, and other Protestants, that this place of breuety permitteth not, and I am ashamed to repeat them. Then what sincere dealing is to be hoped for at this mans handes, to guilty and impudent, to defend those horrible crimes in himselfe and Protestants, which he so condemneth in others, I leaue to censure.

Pag. 101. sup.

Morton sup.

Morton Iustif. of Protest.

THE FOURTH CHAPTER.

How D. MORTON in particular is censured of English Protestant writers, to haue abused my writings; and discredited himselfe in his answeres vnto me, in his booke to be examined.

AND to come somewhat nearer the vn sincere and corrupt dealing of D. Morton in particular, in that his booke (or first part whereof) I am to examine: his owne bretheren in religion the Protestant authours, and consenters vnto the booke intruled, *A Christian and modest offer, of a most indifferent conference*, entreating of my arguments against D. Morton, giue

D. Mortons shifts by Protestant witnesses in his full satisfaction.

Christian and
modest offer
pag. 19.

their censure against him in these wordes : *In a late reply unto the Papists, the matter is pittifully shifted off.* A pittiful thing, that a man so sincere as he valueth himselfe, and worthy a writer, as he would be esteemed, should thus be sentenced by his

Confer. pag. 47. owne friendes. And he is so bold with the whole conference at Hampton-Court, before the King, and the Kings speech it selfe, not knowing how to auoide my answere without some other shameful deuise, that the same his Protestant confortes in religion taxe him againe of his pittiful shifting in that businesse, and thereupon cal the credit of the Narration of the Hampton conference, (penned by *D. Barlow* now Protestant Bishop of

Christian and
modest offer,
pag. 28.

Lincolne) into question. Their wordes are these : *That which is set forth as the true report of it, deserueth no credit: the rather considering, that D. Morton hath beene allowed to cal some part of it into question, euen some speeches fathered vpon his Maiesty.* Therefore seing the matter is come to this issue, euen by the testimony of Protestants themselues, that either the Bishops, and the rest of the Ministry, assembled at Hampton, haue a licence by their religion to say and vn say, in such thinges, or Bishop *Barlow* is a false reporter, or these Protestants charging *M. Morton* be wicked slanderers (let them take among them) this Deane of Gloucester, of whom I entreate is culpable of that, whereof he is accused.

And now I haue proued my purpose, and his wickednesse by his owne fellowes in profession, I may more confidently suppose, that which an other not inferiour to these men in vertuous learning, hath written of him in the same businesse, and is vertyually graunted to be true by *D. Morton* himselfe. For better justifying whereof, this Protestant Deane writing of the like businesse, whereof we now entreate, concerning corruptions, false allegations, and such, in the same booke (for which I now challenge him of these proceedings) citeth and setteth downe a law, for trial of such thinges, in these

Morton reply, wordes : *He that excepteth in some, doth yeeld to the rest.* pag. 49.

Mitigar. p. 102. Yet when a Catholike aduersary had charged him, of so many and notorious corruptions, falsifications, as are not easily to be recompted, this sincere Doctor doth only except
against

against 14. or thereabouts, as appeareth from the 88. page of his Preamble, to the end thereof, and although he is farre from excusing himselfe in those, yet he mentioneth none wherewith I shal hereafter accule him, neither speaketh any thing to free his booke from such vile corruptions, as he is accused and consequently (by his owne law before) condemned off, in general tearmes by the authour of the *Mitigation*, concerning his satisfying of my answer. Some whereof doe follow in this manner: *This replier (D. Morton) is so farre from performing his promise, of a full satisfaction, and that he hath scarce satisfied fully or meanely, one argument or authority alleged by his aduersary.* To this accusation this Doctor taketh no exception at al, but by his former law confesseth himselfe guilty. But this shal not be al, whereof he is convicted: for he is accused further, in these wordes, and by his owne law also thereof condemned. *This Minister T. M. in his reply doth use all the arte possible, to dissemble the same, telling a peece of his aduersaries allegations in one place, and another peece in another, altering al order both of chapters, matter, and methode, set downe by the answerer, so as neuer Harewen shce would sit, did use more turnings and windings, for covering her selfe (which the reader may obserue, even by the places themselves quoted by him out of his aduersaries booke :) yet are his answers such, where he doth answer, (for to sundry points he saith nothing at al) as do easily shew, that in substance he confesseth al, and cannot deny what is objected.* Al this Doctor Morton taketh quietly, being truly affirmed of him, and himselfe by his owne law and judgement (as before) justly so to be reprehended. And he diggesth in an other place, with as great contentment, this which followeth. *To the point it selfe of his reply, which he calleth A full satisfaction: it seemeth to me, as full pipes and bogsheds are wont to be here in these Countreies, at the time of Vintage, when they are full, only of winde and aire, and nothing else: so you shal see afterwards, that his reply is full of wordes, without substance, of flowrish without truth, of fraude without real dealing: for that lightly he scarcely alleageth any text of his aduersaries writing, without some sort of sophistication,*

Mortō Preamb. pag. 88.

D. Mort. foiled by the Moderate answerer, by his owne law, &c.

Mitigat. supr.

Mitigat. pag. 113. 114.

Mitigat. pag. 92. 93.

both

both of wordes and sence, or other like knacks. And further so distracteth and dismembreth his aduersaries to reede of speech, citing one branch of it in one part of his reply, another in another, one sentence first, that should haue beene last, and another last, that should haue beene first, thereby to confound the readers memory: one periede halfe denided, the other quartered, the third left out, the fourth disguised: So that it is euident, that he sought rather to fly, to couer, shadow, and hide himseife, then really and substantially to come to the combate. When we come to the substance, we find that neither he alleageth his aduersaries speech sincerely, nor answereth truly to the sence, but either dissembleth the same or runneth aside, or confirmeth his aduersaries argument by his feeble answers. Hitherto the sentence and judgement against D. Morton: to which he pleadeth nothing, nor excepteth against it, but (by his owne law and position) acknowledgeth he is a man justly condemned of these enormous crimes objected. Which al readers, which wil not grossly voluntarily be seduced and dwel in error, shal acknowledge also by those so many particulars, joyntly without intermission which I shal demonstrate against him.

THE FIFT CHAPTER.

Freeing the Authour of any one such corrupting or wicked abuse in writing.

NEXT vnto these, and before I enter into the particular corruptions, and abuses of this Doctor, in his firnamed *Full satisfaction*; because I wil not accuse an other, of that whereof my selfe should be culpable, I wil examine whether he doth, or can (for if he could I doubt not of the good wil and desire of so louing a friend) charge me of any such dealing, as is proued against him in this examination. First, in his *Preamble* being charged by a Catholike aduersary to challenge (if he could) any one Catholike writer of this wickednesse objected against him, though I was then fresh in his memory, and next at his elbow for the bookes written betweene vs, yet he leaueth me quite out, as freed from al such accusation. Yet in the Preface of his reply he affirmeth that I scarce examine one of twenty of
the

Mortō Preamb.
pag. 50. 62.

Morton Pref.
Reply.

the testimonies which he bringeth : a foule fault, if it were true, and as great a sinne and slander in *D. Morton*, if it be false, as al men that euer did or shal reade his positions and my answer, wil presently pronounce it is. For in his booke of positions there be not one hundred of testimonies alleaged : Then I haue not examined fise, or else the whetstone belongeth to *D. Morton*. Which he wil quietly take vnto him, because I was so careful and diligent to examine his authorities, that himselfe forgetting himselfe, what he had vttered in this place, in the 76. page of the same booke maketh a wonder both in wordes, and blanke space, for a signe, and in these wordes; (*what nothing? not one word in behalfe of Pope Sixtus?*) when I passed ouer to make answer to a supposed oration of *Sixtus Quintus*, for which he bringeth no one authour, as is euident in his positions. Therefore, it is not one in twenty testimonies, which I only examined : but it is oddes twenty to one, that *D. Morton* is a corrupt, false, and consciencelesse writer. Again, in an other place of this his reply, he chargeth me only to answer *Panormitane*, when he alleaged other authours, and that I had written three vnruthes : which hereafter I must put to the number of his corruptions : for the vnruthes with which he chargeth me, are his owne false corruptions of my writing, as I proue against him at large in their place to be examined, and answer the other authours also cited with *Panormitane*, as wil and doth appeare in the place following, and my first answer also in the 5. Chapter thereof. And these be al the quarrels I finde him to aduance against me in this kinde of contention : whereof hauing freed my selfe and proued them particulars of *D. Mortons* corruptions and falsifications. I wil proceede to my examination of his dealings as I haue promised before : thinking it is a new corruption in himselfe, if in general he speaketh, as though I falsified, when he bringeth no reason of such conjecture, nor further in particular accuseth me.

Mort. positions
hath about 90.
citar.

Reply pag. 76.

Rom. posit.
pag. 28. 29.

Reply pag. 5.

Cap. 11. infr.

Moderat. answ.
cap. 5. 5. Let
vs heare.

Morton Pre-
amb. cap. of
his stage.

Of D. MORTONS corrupt dealing; in that, not making any mention at al of more then the first part of the Moderate answer: yet intituleth his booke, A full satisfaction.

NOW M. Doctor *Morton*, with al your Protestant helps, fraudes, and friends, defend (if you can) your reply, called by you, *A full satisfaction*: for I am so faire from accepting it, for a full satisfaction to my answer, that I say it is no satisfaction at al, in any true moral judgement: But my answer and arguments stand stil to this day, by you unsatisfied. And that your firnamed, *A full satisfaction*, concerning my answer is rather a full foolery, forgery, or soile to you the authour, or a foolish satisfaction (one more, or al if you please:) which I wil presently proue.

Mortons reply
in titul. And first concerning the Title of your booke, (*A full satisfaction*:) In the very first page and inscription thereof, it being by you deuided into three partes: you say (to vse your owne wordes) *The two former belong to the reply vpon the Moderate answer*: Then I demaund of you, M. Doctor Satisfier, whether to satisfie an argument, reason, booke, authour, aduersary, or opponent, is not (at the least) to shew some insufficiency, inualidity, or defect in it, or in any wise to say somewhat vnto them: otherwise they remaine both vnsanswered, and unsatisfied, as also vntouched and vnnamed, euen as they did before: And a full satisfaction must consequently, fully, and to al purposes, satisfie: And ridiculous it were, so to be named, if it performed no such thing, otherwise it can not be a full, but no satisfaction: things, for al that, remaining as they did before, and wholly and fully unsatisfied.

Then M. Doctor, that booke of mine which you say is fully Moderate ans. satisfied, consisted of foure partes: first an Apologetical epistle
epist. dedic. c. 1. to his Majesty, for the defence of Catholikes: secondly, a general censure of your positions in the first chapter, truly intituled (as it did performe:) *A general censure of this blaundersous pamphlet*: prouing that no one argument therein, can conclude the
Cap. 2. 3. 4. 5. & Concluf. authours intent. The third a particular answer to your reasons; the

the fourth a very long defensive conclusion: when I had confuted your then by me condemned (and since by greater and more worthy Protestants then your selfe) inuective arguments. In your (so called) *ful satisfaction*, you haue not so much as made any mention at al, of any but the third part, excepting that in your (*) Epistle dedicatory, you doe hystorically only, and impertinently relate six or seauen lines, from one of the other: so that three parts in your reply satisfactory (as pleaseth you) be not so much as named, or any one thing in them either satisfied or spoken off: And how the other third part is satisfied, and how fully, you haue heard to your shame already, and by your owne law & silence granted it: and you shal haue sufficient satisfaction hereafter that it is so, whether we haue your consent or no. And although, that third part which among foure you haue chosen to answer, and said somewhat vnto, is the greatest of al, yet the other being of such consequence for Catholikes, as I haue shewed (and wil more hereafter appeare) and vterly condemning your position; it was neither ful satisfying dealing, sincerity or integrity, (the coate which you would giue) wholly and fully to omit them. But as I said before, you haue not so much as spoken of the fift part of my booke in your denominated *ful satisfaction*, which I thus demonstrate. There be in that my answer (thus careful I haue beene to giue you satisfaction) thirty leaues, euery leafe containing threescore & sixteene lines, except it be interrupted by a smal space, for the beginning of chapters or such like, not frequent in that worke, containing only eleauen chapters, besides the Conclusion and Epistle dedicatory: so that the number of the lines amount vnto, about or about 2000. And you (M. Doctor) make shew vnto your reader as though you doe & would cite my very wordes, and wholly. And yet of these 2000. lines (or more) he doth not so much as mention 400. in his whole booke, called a *ful satisfaction*. So that by his owne accompt he hath not either satisfied fully, or once spoken off, more then the fift part of my booke.

And that he may know I deale friendly, and plainly with him (seeking his amendment) I haue taken paines to help him, and direct the reader (otherwise not worth labour) particularly

Apolog. for the
oath. D. Barlow
against a name.
Cathol. B. An-
drowes. Doct.
Field, &c.
(*) Most. reply
epist. dedicat.

to gather the number of the lines, which he hath cited and where (not exceeding mine in greatnesse and number of letters) to make a perfect proofoe or disproofoe of *A full satisfaction*, (if his reply were fully satisfactory:) which I recompt in this order. In his Epistle dedicatory he reciteth six or seauen lines, In defence of his first reason and chiefeft (which I examine) 83. lines. in the 2. reason 47. in the third 26. in the fourth 40. in the fift 8. or 9. in the sixt 47. in the seauenth 13. in the eight 11. in the ninth 26. in the tenth 10. Then to delude his reader he deuifeth an other part of his booke, out of al order, by his owne first writing, calling it *Iustification of Protestants*: (wherein what vile disloyalties be defended by this accuser of Catholikes, I leaue to others) And in that he citeth about one hundred. Al which collected together (and be al he vouchsafeth to acquaint the world with from my booke, by such men and their meanes suppressed) doe not make 400. nor the fift of my booke as is euident before. Then no satisfaction, much lesse a full satisfaction. But it is my answer, and not his reply, which hath fully satisfied, and stil remaineth by him vnsatisfied, euen by his owne judgement; except one is more then foure, or foure fewer then one: though his counter-coine (as I shal shortly demonstrate it to be) might passe for true paiement and satisfaction. And if M. Doëtor could giue denial vnto this, or with any face before, haue wished me to haue written against his named *full satisfaction*, he might now doe wel (I request him, hauing command of print, vnto it) to cause to be printed, word by word, without any addition, detraction, or alteration at al, (as they were published first by him, and me) his positions; my answer vnto them: and his called *full satisfaction*, only so much as concerneth my booke. And let the world judge, who hath giuen best satisfaction; I wish and desire him to accept, this disadvantage (if he dealeth sincerely) vnto my selfe.

THE SEAVENTH CHAPTER.

How D. MORTON concealeth without any mention at al, both the oath of alleageance to Prince, and due to al Protestant subiects, as if they were of our owne religion, and as farre as the law of God, nature, and would together with a disputation, offered for Catholikes : and prouing them innocent.

ANd M. Doctor, that it may be manifest, I doe not charge you for concealing and passing ouer, either without satisfaction or any memory at al, thinges of smal moment but of greatest consequence, and fully satisfying (because it is your phrase) al indifferent mindes, both of the sincere and loyal affection to Superiours, and holy Doctrine in Catholikes, and falsly suggested crimination of you, against them : I beseech you to remember that your positions were grounded vpon supposed doctrine, and practise of Catholikes denial, of dutiful alleageance to Prince, and yeelding communications of humane and ciuil respects, to Protestant subjects in their degree. And if we graunt al these, then al your positions, reply, defence of them, and your baptized full satisfaction be out of date. And if you knew it in your owne conscience, and by testimony of your owne Protestants, and my writing, and yet you concealed it from the world; as though I had neuer written to such purpose, and you by that meanes perseuered in your former calumniationes, (as you did in your reply) we are to be pronounced innocent: and your selfe proued to be such a man, as I doe intitle you. And that we were thus innocent, and you thus guilty, euen in your owne knowledge, thus I presume against you; first in that, you know no Catholike teacheth that equivocation or concealed meaning, may be vsed in matter of faith and religion, such as *expresse dogmatical principles* (your first and againe vrged positions in your judgement) are to be esteemed. And to hold otherwise was the heretical excuse and practise of your *Crammer*, as I proued against you from your friend and father *Fox*. Then much lesse may any Catholike dissimble, or equivocate, in oath in such businesse, which you wel

No Catholike can equivocate in any point of religion, by any Catholike opinion.

Moder. answ. c. equiu.

knew, by the lamentable losses and extremities, of those of our religion, about the oath of Supremacy in late daies, and later how prepared many were in this time of his Majestie in a case not so cleare, then in some judgements to suffer the like, had not his gracious Clemency and most honourable Council, more pittied our distresses, then you and such Teachers of Diuinity had perswaded. Then hearken vnto your owne confession,

Mortons reply
Pag. 23.

Page 14.

Mitigat. Pre-
amble.

concerning doctrine: your owne wordes vnto me, are these: *If al your sect would allow your answers, we should neede no clamours.* And thus againe: *But to conclude with your owne wordes, those duties are not to be denied vnto Protestants.* It were wel, if either you writ, as you thought, or that your Doctors did thinke, as you write: and so should we haue lesse cause of scruples to feare, either you or them. Good M. Doctor hitherto your wordes, and I pray remember, it is a matter of religion, by your owne confession, wherein you know, I speake as I thinke, and thinke as I speake, and that what I write hath beene thought likewise by other our Doctors, euen from Rome it selfe, as your Preamble telleth me. The like you haue heard often times from your owne bretheren in print of late both Doctors with you, and Bishops aboue you. Wherefore, good D. Thomas, be not you alone incredulous, but beleue me. At the least I hope you will be perswaded if you had knowne, we would haue sworne as I taught and writ. Then hearken againe what you knew and concealed in my writing, without full satisfaction: In that dedicatory Epistle which you wholly concealed, I offered, and by war-

Moderat. answe.
epist. dedicat.
An oath of fidel-
ity, & duty
to King, and al
Protestant sub-
jects, offered
by Catholikes
and concealed
by D. Morton.

rant for al English Catholikes in these wordes: *We wil sweare, protest, promise, and performe to your Maiesty, whatsoeuer loyalty, obedience, and duty, is due from a subiect to his temporal Prince, by the word of God, law of nature, or hath beene used by the subiects of this Kingdome, to any your Progenitors Christian, from the first to the last: Acknowledge and render to your honourable Counsaile, and al Magistrates in civil causes, so much honour, reuerence, and submission: And to al other Protestant subiects, like amity, and neighbourly affection, as if they were of the same religion, which we professe.* Hitherto the oath of allegiance which I offered with allowance: and it containeth the plaine

plaine contradictory to that which he laboured to proue against vs : and the same doctrine affirmatiue, which he accepted before for sufficient, to stoppe his and such mens feares, clamours, and scruples. And promiseth as much, as the law of God, of nature, and the law of duty in England allow, to Prince, and al kinde of Protestant subjects : and as much as to those of our owne religion, in those combinations, which he slandered vs, to deny to al Protestants. In general he could not, neither doth wish for more : And that we might haue agreed in the particulars without such hisse, and like exploded clamours, we offered euen in that time of Parliament, Conuocation, and assembly of their best learned, a conference and disputation to our owne great inequality, and al Protestantsful satisfaction, If any thing wil satisfie, but those thinges, which without sinne can neither be graunted of vs, or desired of them : and such as must needs haue accorded this contention, as I shal declare hereafter in this Chapter.

What man then, of such sincere integrity, as this Doctor is, by his owne writing, and himselfe commended, would haue dissembled and concealed offers, and conditions so ample, general, so confidently made, and (himselfe confessing it) stopping al clamours, and quieting contention in so great businesse ? who would not shame to perseuer in that, which he knoweth a wrong ? if my doctrine was so satisfactory, why was my poore person so persecuted, and extraordinarily searched for ? my bookes so pleasing, and full of contentment, why were they suppressed ? why were such proceedings (as silar) vrged against vs al by the Protestant Clergy ? why did such spirits as this, so vnnaturally incense the Parliament against vs, that the Protestant Prelates made resistance, as Protestants themselues haue published. The wordes of the Protestant Authours, of *A Christian and modest offer*, in that respect, are these. *Resistance was made to the lawes intended to haue beene made against the Papis, especially by some and those not the meanest of the Prelates. Whereby M. Morton* Christian and modest offer, pag. 15. may see diuers things, in his owne judgement against himselfe :
first,

first, that Catholike Priests neither deserue their clamours, nor persecutions: secondly, how vnjustly he hath behaued himself, as wel in concealing from his readers, that which excuseth them for innocent, as in so passionate inuectiues against them, whom he thus esteemeth and findeth guiltlesse: thirdly, how religiously and charitably his fellowes in profession vrged such lawes and proceedings against vs, and many (by his owne confession vnjustly) and shal prosecute, which some of their owne *Protestant Prelates* are ashamed off, made resistance against.

And because *M. Morton* is a great man, and Doctour in his religion, let me further conferre with him in this matter of so great moment: Sir, your calling doth or should vnderstand, that although there is not euidence in faith, yet for the reuelation from God, in which it is founded, it is called (and so is) the greatest certainty, then men which may not *Mortonize*, and haue no certainty of faith, cannot easily be removed in iudgement in such thinges: and to seekethe contrary by compulsion, without instruction, is *but tyranny*, as (if you were present) you heard preached before the King, by the then Bishop of Durham, the 19. day of March in the yeare 1603. or if you were absent, I doubt not but you haue heard, or read, his Majesties speech in Parliament, the same day, where he citeth and commendeth the same sentence: his regal wordes are these: *For as you my Lord of Durham, said very learnedly to day in your sermon, correction without instruction is but tyranny.* And a litle before he perswadeth vs thus: *to be studious to reade and conferre with learned men*: by vvhich hee meaneth the learned Protestants.

Bish. of Durh.
Sermon. 19. of
March, 1603.

Kinges speech
in Parliament,
1603.

Protest. proofs
cap. 6.8.

Field pag. 226.
228.

Then *M. Doctour*, I suppose you haue scene it lately proued, forth of your owne bretheren of England, which haue written since his Majesties entrance, and your selfe for one, that you Protestants in England haue not yet resolued anything in matters of faith, which is infallibly certaine, (as faith must be) neither by your proceedings haue you any such rule in religion, to resolue it by, *or to binde others to receaue it*, as *D. Field* writeth, and your selfe is not of other minde, when you know that matters of question in religion (where agreement cannot be had)

had) are to be decided by the highest judge; otherwise appeales may still be, and no end of controuerties : And yet you write of the King, that he is not. *Supremus Index, the highest Judge, But Concilium publicum, a general Council;* where among your 9. conditions, you finde no place for him, and yet you say, *Quinis docti Theologi voces decisivas habent : all learned Divines have deciding voices in it.* And your Relator of religion putteth you out of hope. But to follow your doctrine : then before Catholikes can be condemned, you must have some such invincible and highest argument against them. And if *quinis docti Theologi, all learned Divines have, or must have voices*, in this decision; I trust neither you nor any Protestant is of mind, but some Catholike Divines (even of England) in all this your time of Protestantcy, are in this number, and must be acquainted with such proceedings, and present at them by your judgement. And to proue, hat the Priests of England have not beene unwilling, with a lesse trial, then your selfe only approve for Iuridical; And you knew this, and yet both concealed it, and against your owne doctrine, so injuriously proceeded : Hearke M. Doctor, what I first wrote in this matter, and you remembered it not : my wordes in the Epistle of my answer were these : *We have often, earnestly, and by all meanes we could, desired to have a trial granted, with equal conditions, against the most selected and best learned Doctors of that (Protestant) religion.* If you thinke not this plaine dealing in our behalfe, then let me take witnesse of your owne Protestants, the Authours of the cited offer of conference, which after offer made with equal conditions, conclude for vs in these wordes. *There is such indifference in this offer, and it standeth upon so iust and equal groundes, that it ought not to be refused of any Christians, no though made by Iewes, Turkes, Arrians, Papists, or any other Heretikes, whatsoever.* Then M. Doctor if disputation is so necessary, without our cenniction in it, we cannot by your owne sentence be condemned, and by your Protestants judgement it ought not to be refused vpon equal groundes : how much lesse ought an offer vpon vnequal groundes for Papists, made to a whole Parliament, and Conuocation of Protestant Doctors, and to

Morton part. 2.
Apolog. Epist.
dedicat. in Argument. l. 4. &
cap. 18. l. 4.

Relat. of relig.
cap. 47.

Moderat. answe.
Epist. dedicat.
§. this is.

Offer of confer.
pag. 3. 4. 5. 6.
pag. 11.

The offer of their great aduantage, be either denied or so concealed, as your
 sputation made learned sincerity hath done : And yet injuriously consented
 for Catholics vnto, and incensed persecution against vs. Wherefore hear-
 in the time of ken to the offer I made, and you concealed : it followeth im-
 the last Parlia- mediately in my answer to the wordes last cited ; And is word
 ment, concealed by D. Morton. for word as here ensueth.

Moderat. answ.
 Epist. dedicat.
 S. And at.

And at this present, when your chiefeſt Protestant Clergie
 (Bishops and others) is assembled, we most humbly entreat, this
 so reasonable a Placet, that although they wil not (as we feare)
 easily consent to an indifferent choice, opposition and defence in
 questions : yet, at the least (to auoide the wonder of the world)
 they wil be content, that we may haue publike audience for those
 articles, opinions, and practise, for which we are so much con-
 demned and persecuted. If we shal not be able to defend or prone,
 any position generally maintained in our doctrine, to be conform-
 able to those rules in Diuinity, which your Maiesty and the
 Protestant lawes of England (we can offer no more) haue confir-
 med for hely the Canonical Scriptures, the first general Councils,
 the daies of Constantine, and the primatine Church : Let the
 penalties be imposed and executed against vs. If we performe
 it, or this Petition may not be admitted ; we trust that both our
 office to God, and duty to Prince, is discharged in this point.
 I therto the wordes of that offer in my Epistle dedicatory,
 and by my aduersary D. Morton omitted, without any men-
 tion at al.

Wherefore as we may see both the integrity and valour
 of this great champion, by hiding his head for such a combat ;
 So I trust al men of judgement wil make construction with
 this equity, that they which offered so publike a trial, and at
 such a time of Conuocation and Parliament, and the greatest
 assembly of Protestant Bishops and Doctors, and to them al,
 by their owne groundes ; and for those articles, opinions, and
 practise, for which we are so much condemned and persecuted,
 are in al moral and probable sentence, men innocent, and
 vnjustly accused by such Possioners. And I hope Master
 Doctor, that you wil not hereafter, nor did not truly and
 with discretion say, that my selfe which made this offer, and

was assigned to be one of the three Catholike disputants to performe it, against you al (for as some of your side gaue hope of disputation, so we did not muster multitudes against you) and remained in London to my great hazard among your searches for me, either feared scratching or biting of you, or your best biting dogges.

THE EIGHT CHAPTER OR ACT.

Wherein D. MORTON is conuicted further, to haue omitted a whole Chapter of the Moderate answer, in which manifest demonstration was made, that no one of al his arguments could conclude his intent and promise.

ENTER againe M. Doctor, and excuse your selfe if you can, why the very first Chapter of my answer being intituled, (*A general censure of this slanderous pamphlet: proving, that no one argument therein can conclude the authours intent*) is quite omitted, without any memory at al, in that your stiled *ful satisfaction*. Sir tel me; was this integrity? was it sincere dealing, whereupon you stand so much? was I so idle a disputer, to giue so glorious a name to a Treatise, and proue nothing in it? I doubt not, but the world thinketh your memory, or your friends would haue put you in minde of such an advantage, to haue cried a victory, if my mistaking had beene so great. But whether I proued so much or no; yet seing, I contented therein (as the Title testifieth) to stoppe your course at the first entrance, by overthrowing that foundation, vwhereupon you had hazarded al; and in denying those to be *dogmatical principles* with vs, vvhich you stiled for such, and deduced conclusions from them (in your minde or vvordes) infallible, you should haue said some-what against me: and in omitting it, you both graunt your error, and this notwithstanding persisting in your slanders, detect your malice.

But you knew wel, and could not but know, that (according to the Title of that Chapter) I proued so much by diuers *swere*, cap. 1.

D 2.

reasons,

reasons, as is manifest in that place of my answer, which for breuity, and to auoide repetitions, I must passe ouer at this time, and leaue them to the reader to be considered in the place remembered, and vrge against you, but one only argument there insinuated: and yet demonstratiuely proue the Title of that Chapter, and vitterly ouerthrow both *D. Mortons* whole booke of positions, and his conceited *Satisfaction* in defence thereof.

D. Mortons
Romish posit-
ions in titul.

§. Then M. Doctor, thus I must put you in minde, that your first booke is entituled, *An exact discouery of Romish doctrine, in the case of conspiracy and rebellion*. By which we are giuen to vnderstand, that in your judgement this your worke is perfect and absolute in this kinde, otherwise the names *Discouery* and *Exact* cannot be truly applied vnto it, so that what you haue done in this businesse was such, that additions and amplifications neede not to be annexed vnto it: And therefore you adde in these wordes: that it is *collected out of the expresse dogmatical principles of Popish Priests and Doctors*. And hereupon in your ten particular Syllogismes, you propose these general propositions. *But al Popish Priests* doe hold and practise this, and that:

Supr. in titul.

Romish posit.
real. 2. 3. 4. 5. 6.
7. 8. &c.

ergo. *al Popish Priests, &c.* is that which you would conclude: as appeareth by your general conclusions in those your positions. Now learned M. Doctor, men vnder your degree and euery young Scholler doth know, that in al Arts and Sciences, those be *Principles*, which be so cleare, and generally graunted of al, that it is so absurd a thing for a man to deny them, that the Philosopher telleth vs, *Contra negantem principia non est disputandum*, there is no disputing against him which denieth the principles: but he is to be beaten with clubbes, and not vrged by reason. Much more, if they be so manifest, to be such principles, that they deserue by the common knowledge, which is had of them, to be called either *expresse principles*, or *dogmatical principles*; for by such epithets, or names, they are denounced to be plainly expressed, declared, and sentenced to be such. And yet for failing, you joyne altogether, and say they be the *expresse, dogmatical principles, of Popish Priests and Doctors*. And so they had neede, which inferre your general positions or conclusions, al Priests and al Popish Priests, &c.

Now

Now most sincere and learned disputer, I affirme against you (and wil presently so demonstrate) that in your whole booke you doe not proue one position, which you bring to be a *principle*, much lesse an *expresse dogmatical principle*. Then your ten feveral general conclusions must be deduced from no *principle* at all (a thing in true reasoning and concluding vnposible) or else your whole booke and defence thereof is a forgery, a shamelesse lie, foolish fiction, more then *satis*, and no full satisfaction.

And that I doe not fully satisfie herein, after your manner I D. Mortons *po-*
could bring greater Protestant witness, and you your selfe for *sitions proued*
testimony also in this businesse: for first you know wel (though *flanders*, by
(*) you say you writ by direction, or *not without direction of Sit-* *great Prote-*
perours) that in the Protestant booke called (a) *Apology*, pub- *nants, and him*
lished *authoritate Regia*, the quite contradictory to your *selfe also.*
derous conclusions (I hope with as great warrant as you had) is *(*) Rom. posit.*
contained in many places on the behalfe of Catholics, Priests, *in Prefat.*
and their religion, and much more then is required to your con- *(*) Apol. pag.*
futation: where you are expressely told, that you and men of your *pag. 23 pag.*
opinion (if any more can be found) are slanderers. The like *77. pag. 4. pa. 8.*
you may learne from other bookes of that kinde since, both by *Bish. Barlow.*
Bishops among you, and of higher place. And before them or *B. Andrews, &c*
their question handled from *D. Field*, in his Adjections to his *Field l. 2. pag.*
third booke of the Church. And although these were written *21. 22. 23. cap.*
since your golden workes of *Positions* and *Satisfaction*: yet you *17*
cannot excuse your selfe, knowing that your opinion was de-
nounced an error by his Majesties publike proclamation, be- *Proclam. a-*
fore it was written: therefore except you haue a supercathedri- *gainst the late*
cal command, as wel ouer the proclamations and edicts of *complotacy.*
Princes, as you haue challenged before ouer their persons and
Enthronings, you might haue suppressed your spirit.

Secondly, M. Doctor, your selfe hath condemned your selfe,
in those vile and slanderous assertions: for as before you haue
freed al of my opinion in my answer: so confirmed as before.

Again, in your (b) positions themselves you except many (b) *Rom. posit.*
Priests, and yet in the (c) same you conclude with open mouth *pag. 52.*
often times, *All Priests are Traitors*. And in your Preamble *(c) Rom. posit.*
since, 7. &c.

Preamble, pag. 36. & in marg. since, you write thus againe: *Diuers of the zealous among vs Romish Professors doe abhorre such doctrines and practizes, as your positions charge al Priests withal.*

D. Morton
his dogmatical
principles de-
monstratiuely
ouerthrowne.
(*) Morton po-
sitions, pag. 1.
2. 3. 4. 5. 6. 7. 8.

And now thirdly, M. Doctor, thus I dispute against your *expresse dogmatical principles*, as you cal them: you make your first Syllogisme the ground of al your booke; And yet in that you (*) cite (and about diuers matters) only these authorities; *Andreas Iurgiwicius*, M. Reinalds, *D. Gifford*, *Possiuinus a Iesume*, Cardinal Allen, *Father Parsons*, *M. Thomas Wright*, *Simancha*, *Lodruicus de Orleance*, lib. de *Abdicat. Henr. 3. Polydore*, and three *Glosses* from *Gratian*: and not any other, and these be cited for diuers and distinct things: Then *M. Morton*, where is the *expresse dogmatical principle*, whereupon not only your *ergo* and *conclusion* of that Syllogisme, but your whole Treatise is founded: for here neither is *expresse*, nor *impresse principle*, *dogma* or *dogmatical*, as you haue promised vs; except priuate men of diuers questions, can giue this Title, which you dare not for further shame affirme.

Fourthly, tel me M. Doctor, in what page, line, or chapter of your booke, doe you once proue, that any one authority you vse is defined, decreed, or receaued as a matter of faith, *dogmatical principle*, expressely or impressely; I haue perused your booke, yet I finde no such probation, then it is not your denomination extrinsecal, or intituling your booke, which can make *expresse dogmatical principles*, and so many as you neede in that Treatise, for ten general conclusions. §.

Fifthly, M. Doctor, suppose he should be (according to D. Field adiect. to his 3. booke pag. 21. Doctor *Fields* opinion of them of Paris) a Sorbonist or Parisian Diuine (though I am not) which disputeth against you; (for many hundred such be learned Priests or Doctors) Then tel me, what one authority in al your booke there is, vvhich hath the least colour to be called an *expresse dogmatical principle*? There be in your booke about 90. authorities cited, among which there is neither general Councel, nor prouincial Councel, confirmed, or not confirmed, alleaged but only priuate writers, the authorities of some matters of fact, of not about fīue or six Popes at the most, *Gregory vii.*

Gregory

Gregory IX. Pius v. Zisius v. neuer vrged as definitions or matters of faith; And yet among these the chiefeſt cited by you as from Gregory IX. is counterſaite or miſtaken at the leaſt by your owne confeſſion, in your reply. And of al the reſt you labour not to proue any one to be a *dogmatical principle*, in that

Mortons reply
Pag. 48. 49.

common Catholike opinion which holdeth that the definition of a Pope in matter of doctrine is a declaration of faith. Then if you are ſo farre wide, that in your whole diſcourſe of ten ſeuerall concluſions, to be deduced from *exprefſe dogmatical principles*, as you promiſed, there is not by the probable opinion of any Diuines, any one ſuch *principle*: how much more haue you gone aſtray by the ſentence of theſe Catholike Doctours, *Gerson*, *Almaine*, *Oecbun*, *Adrianus ſextus*, *Durandus*, *Alphonſus a Caſtro* and moſt of the *Sorboniſts*, learned Doctours and Prieſts of the Roman Church? which would take exception to this writing, in more ample manner,

as your friend *D. Field* hath witneſſed. Then in what ſtate of credit and reputation are thoſe poore tennaked concluſions, ſtanding alone vpon the word of ſo recalling, recanting, and contradictory Doctours. Alas, alas, to you poore concluſions; for your Maſter *Morton* learned in Cambridge long agoe, when he was but a *freſh man* (ſcarcely ſalted and well ſeaſoned with good ſincere dealing yet) and ſtudied Iacke Seatons (ſo called there) Logicke, that *Concluſio ſemper ſequitur debiliorem partem*: The concluſion alwaies followeth the weaker part;

in negation, particularity, falſhood, &c. For being deduced and drawne from (and in a manner though) both

the premiſſes, it muſt needes participate of the defect which is in any of them, ſuch

vworthineſſe and ſecurity we

finde in theſe Oracles

of

D. Morton.

THE NINTH CHAPTER.

Of D. MORTONS corruption, and falsification of his aduersaries writing, in particular: wherein is begunne to be promised in order (as before is promised) that in euery citation without exception, he corrupteth, or falsifieth his answerer: so farre as is examined.

THUS I haue hitherto made euident demonstration in general, so farre as is necessary forme to examine without entering into the quarrel of others (which I neede not to doe) that *D. Morton* his bookes of *Romish positions and full satisfaction*, are in al probable and reasonable judgement (euen of Protestants themselves) a meere flaunder, forgery, or corruption of a wicked irreligious, or vnlearned writer, viterly vnworthy hereafter either to be beleued by Protestant, or confuted by Catholike.

Now I wil make this matter more plaine in particular, and yet follow so friendly a course also in this combat, that I intend only to take the leauings of his Roman aduersary, and not burden *D. Morton* with any thing, he chargeth him with al, nor to take so large a scope, as to examine his whole bookes, or any great part of any one of them, to reckon his corruptions and vnconscionable dealings, which would make a volume too large, of so base a businesse, as a Protestant Doctors falsehoods, and too distastful to so chiefe a champion, and learned Doctor.

Therefore I haue determined (as I said before) only to examine the first portion, of his *full satisfaction*, or *reply vnto my answer*, in the first Syllogisme of his positions, and no further: And this also with such restriction and moderation, to my owne losse, and my aduersaries aduantage (if by any possible meanes he could cleare himselfe) that I wil passe ouer al other his citations and authorities, not so easie for euery reader to consider and discusse, and touch only his false allegations, corruptions, and alterations, of my answer, in one only chapter of my booke: And yet I am bold to pronounce *D. Morton* (which I wil presently proue to his shame and confusion) to be a wilful, dissolute, false alleager, corrupter, and deprauer: or else a man
grossly

grossly ignorant, vnclearned, and forgetful in so high degree, that he is utterly vnworthy to write of diuine matters, to be credited in his Assertions, or to receaue any further answer hereafter.

For prooffe whereof, in his reply to my second chapter mentioned before (for the first as I haue declared, he neuer mentioneth) thus he behaueth himselfe: There be in that chapter 255. lines, and he proposing this to be his methode, to cite my writing, word for word, as he would perswade his reader, by the manner of his proceedings, maketh but 83. lines by his citation, and yet they doe not exceede in number of characters, those which be in my answer, both this and his reply being printed in quarto, and yet sometimes he citeth one thing twice, as the first and sixt chapter of his booke doe witnesse in this question: So that before I complaine further, first he hath not cited or handled the third part of my answer, to that his Reason or Syllogisme.

Reply cap. 1.6.
pag. 1. 14.

Secondly, citing my answer in this chapter in 14 seuerall citations, he citeth not any one of them al without corruption, or falsification, more or lesse, which wil fully satisfie, that his sinnamed *ful satisfaction* is, as I haue tearmed it, and himselfe that man which I haue promised to proue him. And this I demonstrate by induction and particular conuiction of euery one of these his citations, diuers containing many corruptions.

And thus I proceede in examining his first citation, in the first chapter of his reply: At the first beginning he misquoth the place of my answer, citing the second section where there is no such thing, as he citeth of the *consequence*. Secondly, he quite dissembleth the question, which was betweene him and me set downe in his positions, and so recited in my answer, in these wordes: *Their general assumption whereupon al their rebellious positions are founded, is this, that al Protestants are Heretikes, and excommunicate.* And to declare of what kinde of Heretikes and excommunicate, he disputed, thus he interpreteth himselfe, in the next wordes, *Heretikes so odious as vnworthy of any ciuil or natural society*: And of such Heretikes was our question. Now in this place of his reply, he changeth the

Reply pag. 1.

Romish posit.
pag. 1. Moderat.
answere cap. 2.
§. I wil.

Romish posit.
1. Reat.

Reply supr.
pag. 1.

controuersie, and citeth me disputing only against this naked proposition, *All Protestants in the censure of Catholikes are Heretikes, and excommunicate.* Absolutely concealing, of what Heretikes, denounced or not denounced, as also of what excommunication we entreated. And not content with this, he maketh no answer at all to my cōfutation of that, which he made the ground of al, and so at his first entrance his positions and *expresse dogmatical principles* be ouerthrowne.

Reply pag. 2.
§. what is.

In his reply to my second citation, he allegeth me vsing these words: *No Papiſt doth iudge any Protestant an Heretike or excommunicate.* Where we see he hath changed the nature of the question againe, from a conjunctiue proposition (*Protestants are Heretikes and excommunicate*) which himselfe vsed before, and to which, and no other I answered, into a disiunctiue proposition (*Heretike or excommunicate:*) betweene which there is so great difference, that the first is not true, except both parts be true, the second is true, if one part only be such: as appeareth in these propositions: *Thomas Morton is a Protestant Doctor, and a corrupt writer: Thomas Morton is a Protestant Doctor, or a corrupt writer.* The latter proposition being a disiunctiue is true, if *M. Morton* were free from corruption in writing, because he is knowne to be a Protestant Doctor, and the disiunctiue proposition did not affirme both, but the one, or other. The first proposition conjunctiue and copulatiue affirming both, the one and the other, is not true, except both parts, that is, that *Thomas Morton* is a Protestant Doctor (which England wel knoweth) and a corrupt writer, be true, which I haue sufficiently proved.

Reply supr.
pag. 2.
Answer cap. 2.
§. wherefore.

There be also other corruptions in *M. Doctors* citation, for (as before) he citeth me for this proposition: *No Papiſt doth iudge any Protestant an Heretike, or excommunicate.* When first, I doe not exclude al Catholikes in general, by the name of *no Papiſt*, or any thing equivalent to a general proposition, but speake only of *the learned Catholikes in this Kingdome*, which be my wordes: which he corruptly turneth into the recited (*no Papiſt*) without limitation of Country, learning, state, time, place, &c. The next corruption in this citation is, that he

he chargeth me to say, that not *any Protestant is indged by vs as Heretike*, & when this restriction or limitation (*any*) which altereth the sence, and truth of the proposition, is his corruption, making that a particular, which in our question was general: as appeareth both in his positions and my answer, where the proposition is this: *All Protestants are Heretikes and excommunicate*. And yet we dispute of denounced Heretikes and subject to the penalties of the Canons, and not of al kinde of Heretikes, as he pretendeth.

Romish posit.
page 1.
Moderate answ.
cap. 2. §. 1. 2.

And yet againe, in the same page of his booke, he citeth my wordes indefinitely without either general or particular signe, that the Catholikes of this Kingdome wil not defend *this opinion*, that *Protestants are Heretikes and excommunicate*. Where besides his different citation, couched, he againe confoundeth himselfe, first in shewing we contended of a copulative proposition (*Heretikes and excommunicate*) which he before hath chopped into a disunctive (*Heretikes or excommunicate*.) And here also he dissembleth the state of the controuersie, which was of Heretikes subject to the penalties pretended by him, and not of Heretikes absolutely without that addition. By such sincerity and integrity as *D. Mortons* is, a man may proue any thing, and disproue whatsoeuer, when the aduersary and his booke be absent.

Romish posit.
pag. 1.
Moderate answ.
were cap. 2.

THE TENTH CHAPTER.

Of *D. MORTONS* corruptions, shiftings, and unlearned dealings in his next citation.

M Alter Doctors second and next chapter, is thus intituled: *Chap. 2. Containing five of the arguments of the Moderate answerer*. And why Sir I pray you, should it not in true dealing haue contained 8. arguments? (if you so tearme them) for so many be vsed in my answer: only with cauate for the printers mistaking, printing (*sixty*) twice, that the latter sixty should be seauenty, and this eighty or the eight in number.

Reply cap. 2.
pag. 2.

Again M. Doctor, your citation consisteth only of 9. lines, and yet a part of them is your owne, & not my wordes: is it then likely, that either eight or five arguments (to vse your phrase) are truly & substantially alleged in to short a breuiare? And further

Reply *Supr.*
pag. 2. 3.

sincere Sir, where I recompted them in order, first, second, third, and you to abuse your reader, and shift them ouer, doe recite them with this disorder, naming that first, which is the fourth, then you returne to the first, next you jumpe to the second and third, after you rebound againe to the first, and from thence you leape and skippe to the fift.

And in these citations you further behaue your selfe with this sincerity, M. Doctor: first, you cite my answer to be in these wordes: *No man doubting in faith, but only such as be obstinate: no ignorant beleener, or deceaued of Heretikes, but he to whom the truth hath beene made knowne: none only internally infected, but he that is a manifest Professor, is subiect to the censure of excommunication for heresie.* Now Sir, I must tel you that there is not any one such proposition, in the places you cite from my

Reply cap. 1. 2. answer, as is manifest in my answer; for prooffe whereof I
Answer cap. 2. haue set downe the sections which you cite in this margne, that
§. fourthly, ibid. al men may see your corruptions, too tedious to be particularly
§. for first, & §. secondly, §. third here discussed. And I am so farre from writing as you haue al-
ly, §. for first, uouched in the places cited by you, that in my whole answer
fiftly. they are not to be found, only in the fift place I write in these

Answer cap. 2. wordes: *Fiftly, al Heretikes (as internal) be not subiect to cen-*
§. Entire. *sure and excommunication.* And yet I hope there is great difference betweene this, and to say as you cite, *That none but he that is a manifest Professor is subiect to the censure of excommunication, for heresie.* For by internal Heretikes we vnderstand them, which approue heresie only in their minde, and neuer signifie it with external signe, word, writing, and to bring it to the notice and iurisdiction of the external court: which cannot proceede but by external allegations and probations, which of a thing meereely internal (such as that I suppose in this cogitation) cannot be had in such a case. Yet many may, and doe, outwardly speake or hold heresie, which be not manifest Professors, Doctors, or Teachers of it, as *D. Morton* and such others, by preaching, writing, printing, teaching, defending, and are made manifest.

Neither is this sincere disputer and learned Doctor, fully satisfied with these so odious corruptions, in this one citation, but

but adding new and more glosses of his owne inuention, for my writing telleth his reader, I conclude, *That Protestants in our Reply* ^{supr.} *opinion be not Heretikes.* When I neuer meant any such abso- ^{pag. 3.} lute proposition, neither was that in question, but who be, or whether English Protestants are denounced Heretikes, and (to vse the wordes of *D. Morton*, being the foundation of his Romish positions) *so odious as unworthy of any ciuil, or natural* ^{pag. 1.} *Romish* ^{pag. 1.} *posse,* ^{pag. 1.} *society, or to be denied al ciuil or natural respects.* Which in his ^{pag. 1.} *first Syllogisme* he hath recorded, accordingly as is here cited, ^{who.} and in my answer I disputed against him.

But *M. Doctor* now clearely perceaueth, that this the ground of his caulls and clamours (to speake in his owne phrase) ^{Reply pag. 24.} is ouerthrowne, and that the Priests and Catholikes of England doe not esteeme their Country Protestants, to be in that odious and vnworthy state, to which this worthy writer hath assigned them, but doe and wil yeeld vnto them al ciuil, and natural society, and respects, in as ample manner, as if they were of the same religion with vs: Therefore he hath diuised a new trick, further to shame himselfe for euer, and to discredit his whole writing, to proceede from a very ignorant or wilful Doctor. His diuise and wordes be these: *Seing the nature of heresie is such,* ^{Reply pag. 3.} *that it is a vice proper to the minds: it may denominate the sub-* ^{pag. 3.} *iect whatsoever an Heretike without obstinacy, which is only a* ^{pag. 3.} *peruerse obliquity of the wil: And therefore man may be an Here-* ^{pag. 3.} *tike, though he be not obstinate.* This is the excellent reasoning of this Syllogist: in the former proposition he would haue al Heretikes and Protestants especially, *so odious and unworthy of* ^{D. Morton me-} *ciuil society,* as is declared: And in this last doctrine, he doth ^{keene not only} not only make al Protestants, by their owne proceedings, to ^{al Protestants,} be Heretikes, and such Heretikes by reason of their manifold ^{but the ancient} errours, by themselves acknowledged, but would accuse al the ^{Fathers, and} auncient Fathers (whom the Protestants charge with errours) ^{Christs Disci-} and the Disciples themselves of Christ, (as (*) *D. Done* hath ^{pag. 12.} *noted*) of heresie: So that by this argument, if al those holy ^{renouation} Fathers and Disciples of Christ were now liuing, *D. Morton* ^{pag. 12.} could not by his doctrine, giue any *ciuil or natural respect vnto* ^{pag. 12.} *them,* not so much as to salute them. And (except heauen is

provided for Heretikes) they are al damned in hel for euer by his sentence.

But this absurdity of *D. Morton* hath beene more then sufficiently confuted by his other aduersary, in the *Mitigation*: wherefore I wil briefly confute him in this point, only with his present Protestant bretheren in England. And first *D. Conel*

Couel Exam- writeth thus: *Heretikes are neither simple Infidels nor Idolaters,*
nat. pag. 202. *but obstinately erring in some fundamental point.* *B. Doue* hath
Doue perswas. these wordes: *I define an heretic in this manner: it is an error*
supr. pag. 13. *stiffly and obstinately defended and maintained, and for example,*

the Disciples (Act. 15.) erred when they held it necessary to be circumcised, yet were not Heretikes, because they were not obstinate, for they submitted themselves to the iudgement of the Church, and after due consultation was had, they consented to the truth. Hitherto *B. Doue*; where *D. Morton* may learne, that obstinacy is required to heresie, and that himselfe not submitting to the iudgement of the Church, but remaining in obstinate

Ormerod piēt. writing against it, is an Heretike, §. *M. Ormerods* sentence is
pur. Dialog. 2. this: *He is an Heretike which so swarneth from the holysome do-*
& Piēt. pap. *ctrine, as contemning the iudgement both of God, and the Church,*
pag. 114. *persisteth in his opinion, and breaketh the unity of the Church.*

Dialog. 2. supr. And againe in these wordes: *It is not denied by any sort of Di-*
nines, auncient or recent, but that he is an Heretike, which doth
stiffly and obstinately defend any error, that doth either directly
impugne some article of the faith, or the true sence and meaning
of the same article of faith. And citing *Beza* and *Danaus* for
the same doctrine, he addeth thus: *And of the same iudge-*
ment are al other writers of note. Then *D. Morton* by this Pro-
testant judgement, is no writer of note, for al such condemn
him, whether they be Catholikes or Protestants, auncient or
recent. And the note which is left for him, is to be notable,
or notorious, for singularities, forgeries, flanders,
corruptions, errors, and vices of
like note.

(*)

THE ELEAVENTH CHAPTER

Of D. MORTONS corruptions and false citations further
in patticular.

DOctor Morton having thus sincerely and learnedly beha-
ued himselfe, in his second and third chapter, in reciting
my answere, and expressing his owne opinion about heresie, as
is declared; In his fourth chapter maketh his fourth citation of
my answere, that *before excommunication, communion is not for-* Reply cap. 4.
bidden, where among other authorities reciting the Laterane Pag. 5.
Council, to delude his readers, he quite leaueth out these words:
By whose decree the party must be both so censured, and requisitus Moderat. answ.
& monitus ab Ecclesia, required and monished of the Church; cap. 2. §. sixthly.
In which the force of the argument, and authority consisted,
for the matter questioned.

And yet, the more to colour his owne behaiour, he chal-
lengeth me of three vntruthes, which he vitereth in these
wordes: 1. *No communion forbidde to any before excommunica-* Reply pag. 4.
tion. 2. *No Heretike excommunicate by name, is subiect to any* §. I haue iustly.
penalty. 3. *No Protestant is excommunicate by name.* Hitherto
M. Doctors accusation of three palpable vntruthes commit-
ted by me. But I wil discharge my selfe, and lay both the vn-
truthes, and palpability vpon him. And concerning the first:
(*No communion forbidde to any before excommunication.*) If
he meaneth, I speake it absolutely of men not excommunicate
by any excommunication: how is it vntruth? can a man not
excommunicate, be excommunicate? or a man in communion,
be not, in, but out of communion? if these contradictories
cannot be true, this cannot be an vntruth palpable, or vn-
palpable; for a man in communion, is not excommunicate,
which is to be out of communion. If he expoundeth it of men
excommunicate by name (which his wordes expresse not:)
Then (*) *S. Antoninus*, Tollet, *Fumus*, Siluester,
Maier, *Sotus*, *Ledesm.* Victor. *Angel.* Tabien. *Azor*,
Molanus, *Rosell.* Couaruias, *Nauarre*, vvith others,
Ledesma, cap. 23.
and att. 1. Victor.

sum. de Sacram. tract. de excom. Angel. excom. 8. num. 3. Tabien. Interdict. 3. q. 9.
Azor l. 8. instit. cap. 11. Rosell. v. excom. 6. num. 44. Sc. Joh. Molan. tract. 1. cap. 16.
council. 2. Couar. c. Alina. mater. Nauar. de orat. cap. 9. & manual. c. 27. Sa. v. v. excom.

(*) Antonin.
part. 3. tit. 15. c. 3
Tolet. Institut.
l. 1. c. 9. *Fumo*.
sum. v. excom.
num. 501. *Silo*.
v. excom. num.
§. 7. *Sciend.*
c. 4. *Maier*. 4.
dist. 18. q. 2.
Sor. 4. dist. 22.
Ledesma. 4. p. 23.
and att. 1. Victor.

Council. Const. and the general Council of Constance it selfe, doe tel him, that
 apud S. Anton. in our question of ciuil communications, there is truth, and no
 part 3. titul. 25. vntruth in that proposition: And this hath beene so palpably
 cap. 3. & Caiet. already proued against him, that he giueth no contradiction to
 sum. v. excom. it: but thus shiftech vp and downe.
 Moderat. answ. c. 2. §. sequenth-
 ly. & §. supr.

The second citation is *D. Mortons* corruption, and not my
 assertion: for my proposition is only this: *No Protestant, or
 Heretike not excommunicate by name, lieth subiect to any penalty
 pretended.* When (as before) my sincerely dealing aduersary
 citeth me to say: That such are not subiect to any penalty at al.
 Which is his corruption and not my proposition, as is manifest.

The last also is his forgery, and not my opinion, which is this:
No Protestant in England is excommunicate by name: which
 limitation (*in England*) for which our controuersie was, he
 leaueth out, and maketh it an vnlimited proposition, contain-
 ing al Protestants, of al times and places, wholly changing the
 state of the question.

Reply pag. 5. 6. He raiseth further a new slander against me, as though
 when he cited diuers authorities besides *Panormitane*, I should
 only answer the authority of *Panormitane*; when these autho-
 rities be alleaged by *D. Morton*, only in his fourth reason, and
 Romish posit. ration. 4. pag. 15. 16. not in this place. And in my answer to that reason, I answered
 them al by name particularly, which be these, there recounted,
 Answere cap. 5. §. let vs heare. Tollet, *Massonius*, *Panormitane*, *Gregorius de Valentia*,
Bannes, and *Philopater*. And there I shewed how he misalleag-
 ed their authorities, and they rather made against himselfe.
 And these be the wronges which he complained before I had
 done: whereof (as I promised in my fift chapter) I haue freed
 my selfe, and put them among his falsehoods.

THE TWELFTH CHAPTER.

*Of D. MORTONS corruptions and falsifications further
 in particular.*

Reply c. 5. p. 8.
 §. this your.

THE next citation from my answer, he citeth in his fift
 chapter, and is set downe in these words: (*None is excom-
 municate, who is not excommunicate by name:*) and he calleth
 this my proposition, when himselfe in the very lines before ci-
 teth

reth my opinion in this manner : *No Protestant in England is in our opinion excommunicate by name : and therefore lieth not subiect to the penalty pretended, ergo, the foundation of this discovery is ruinate.* Now M. Doctōr (your selfe being judge) that is not my proposition, but your corruption : And this you further confirme, in your next citation in the same chapter, thus alleaging my opinion : *We doe not esteeme al Protestants for Heresikes and excommunicate, as he pretendeth : neither that they are subiect to such penalties, as he alleageth.* This M. Doctōr doth not agree with that, which you cited before, therefore you are at shameful disagreement and variance with your selfe. And yet in this very last citation, you are not forgetful of your vsual art, and custome of false dealing : for you passe ouer the most material wordes, which immediately follow and be these : *Neither that they are subiect to such penalties as he alleageth, that they are not censured, or as such to be deprived of any ciuill society, communication, their goods, liues, liberties, dignities, honour, homage, fealty, subiection, duty, loue, or any thing precious, their proper and peculiar : but contrariwise to enioy and possesse their priuileges, in as ample manner and freedome, as if they were of the same religion which we defend.* Hitherto the wordes of my conclusion, which he wholly omitted, to reserue some colour of countenance his slaunders against vs : for what semblance, or least shew of reason can he deuise, to persecute and prosecute those Catholike Priests for temporal enimies, which teach, hold, write, and wil sweare to performe al such ciuilities, duties, and loue, and liue in as great amity with Protestants (though obstinate in their opinion) as if they were of the same religion with vs ? To al this, to his confusion, and whole ruine of his cause, he maketh no answer, but with lying euasion graunteth victory : *In your minde you gaine-say that, which with your pen you publish.* Why M. Doctōr, is the issue come to this, with al your expresse dogmatical principles, that except my pen and minde disagree, your cause quite is ouerthrowne as I argue in that place ?

Then Sir, to perswade you (as before, and if not you, yet al that be not infected with such your obstinacy and malice) that

Reply pag. 8.
supr. §. No
Protestant.

Reply pag. 12.
§. thus haue.

Moderat. answ.
c. 2. §. thus haue

English Ca-
tholikes loue
to English
Protestants.

Reply pag. 13.
§. thus haue
you.

Romish posit.
in titul.

my minde and pen and the mindes of other Priests and Catholikes herein agree; Tel me I pray you, is it not a question of doctrine and religion, which was betweene *D. Morton* and the Moderate answerer? yes Sir, you affirme it to be *Romish doctrine*: Then I demaunde againe where you fiade it in our doctrine, that any Priest or Catholike writer, or not writer may dissemble his religion, or equiuocate in the least question belonging to faith, and the honour of God? for this cause *M. Doctor*, so many Priests and Catholikes in England endure persecution, because they wil not, and may not dissemble, or deny their inward minde and opinion, by pen, word, or any external signe. For this cause so many renowned of that holy function and religion, haue rather chosen to suffer most cruel death, in a late Protestant regiment in this Kingdome, & for this quarrel, then to equiuocate or halt in professing any point of faith, though with such meanes al penalties might haue beene auoided. There fore as it cannot be doubted, but my minde and pen agree, so it is euident your cause is desolute and ouerthrowne, and you ought to cease persecution and clamour against vs.

And yet further for the wrapping vp of this matter, take a lie, or two more of your making, with you in this place: within the space of two lines you ingeminate and twice cite for my words
 Reply pag. 13. this proposition: *Protestants are no Heretikes: Protestants are no Heretikes*. When I neuer spake, writ, or thought any such absolute assertion, therefore it is to be added to the number of your inuentions. And concluding this chapter with these words from my answer: *Thus is his chiefest building of slanders against vs ruinate*. In which you first leaue out, (*al these*) which destroyeth your vvhole booke of Principles. Secondly, you haue passed ouer al those essential thinges, which I cited before, and were assigned the cause why the *chiefest buildings of al these your slanders* was ruinate. Thirdly, you answer nothing to that which you cite, but only that which condemneth you by your owne silence, and law of exception before: your only reply is this: *O good Sir, you might haue learned this good by others late enils, to take heede you entermeddle not in ruinating of buildings*. Therefore (O good Sir) I may safely conclude you haue
 nothing

Reply pag. 13.
hepr.

nothing to say, to saue your *expresse dogmatical principles* from a forged slander, so expressed or impressed by your owne writing. And as my art in ruinating, consisteth in ruinating and destroying such rotten arguments and corruptions, as you haue vsed: So other kinde of ruinating here insinuated (out of the matter) by you, I leaue to the Authour of *Iustificacion of Protestants*, &c. as before I proued.

THE THIRTEENTH CHAPTER.

How D. MORTON hath condemned himselfe, and of his corruptions further in particular.

AFTER this *D. Morton* recoileth backe, no further then to the very place where he beganne, as appeareth both by the citation, and his marginal quotation of my answer (*initio*, in the beginning.) A large jump backward, 9. pages long: though not so Doctorlike, after he had handled the conclusion, as is before declared: Yet before he citeth my answer, he giueth this Title to this his sixt chapter. *Hitherto haue we only confirmed* Reply pag. 14.
our Antecedent, namely that Protestants in the common censure cap. 6.
of Papists, are esteemed Heretikes, &c.

Now M. Doctor, let vs haue a little sincere dealing, though you must be haled, pulled, and drawne vnto it: you tel vs, you haue confirmed your Antecedent, and that this Antecedent was this, *Namely that Protestants in the common censure of Papists are esteemed Heretikes*: But I pray you, beremembred first, that this was not your Antecedent: Because your memory is badde, when you are at a *non plus*, and know not what to say; I will make repetition of your (so called) Antecedent. Your wordes be these in the beginning of your reasons. *The first reason: Their* Romish posit.
general assumption, wherupon all their rebellious positions are found, pag. 1.
is this, that all Protestants are Heretikes, and excommunicate.
This M. Doctor I thinke you make as a supposition, and not Antecedent in any argument, for it is thus alone set by it selfe. And yet, if it were your Antecedent, you must needs graunt me, that your last citation is false: first, because in your positions you call it *their general assumption*, which word (*general*) you know comprehendeth all, and excludeth none: and yet in this place you

only name it *the common censure* (or opinion) of *Papists*. Which is not the same, with your former, because besides the common censure and opinion, there be often many or diuers others, and not condemned. Secondly M. Doctor, in your first assertion, you make it only the assumption of *Priests*, to make them only worthy of death, here you call it *the common censure of Papists*, making *Papists*, not *Priests*, as deepe in these positions as *Priests*, and so worthy of equal punishment. Then Sir I pray

Morton Preamble pag. 36.
D. Morton condemneth his owne positions, and false accusation of Catholics.

you, how doth this agree with your late *Preamble*, where you haue these wordes? *I write against our aduersaries* (*Papists* or *Priests*) *but not without note of difference and distinction*, being verily perswaded that diuers euen of the zealous amongst them, doe abhorre such doctrines and practizes, as haue beene discovered in the cases of rebellion and equivocation. Now Sir, here you excuse diuers euen of the zealous of our religion, then generally your doctrine is not true, and your latter interpretation of *Papists common censure*, is like to be as false.

Preamble pag. 36. in marg.

And to make euident demonstration againe, that you haue ouerthrowne your *expresse dogmatical principles*, in the cited place of your *Preamble*, you note in the margin in these wordes: *A difference of Romish Professors, concerning the case of rebellion*. Therefore seeing you are a Doctor, and wil speake like a Scholler, only calling them *Professors*, or *Romish Professors*, which be Doctors, Priests, and Divines, as the manner of speaking is, you doe exclude diuers Romish Professors, from holding those opinions which you call *expresse dogmatical principles*, which be such (as before) that no Professor may deny them. Therefore your *expresse dogmatical principles* by your owne sentence are exprelly ouerthrowne. And M. Doctor, further if that assumption were your Antecedent; you haue committed two other errours in your citation; first you leaue out the word (*al*) which altereth the proposition: secondly, you haue clipped away these wordes (*and excommunicate*:) in which by your owne interpretation, the force of *al* consisted. For if men be Heretikes, and yet not excommunicate, or not so excommunicate, that they are to be deprived of civil societies, and al your arguments be fallacies, and conclude nothing.

And

And this I demonstrate, by your owne Antecedent, expounded by your selfe, which is in this manner: After you had in your positions set downe the assumption, of which I have entertained: in your first Syllogisme you expound it for your Antecedent thus, and in these wordes: *They who by their staunderous doctrine make al Protestants (in their common censure Heretikes) so odious and unworthy of any ciuill or natural society, must necessarily be adindged seditious and intollerable amongst the Protestants:* This is your owne Antecedent M. Doctor, or your interpretation thereof, word for word: recited in the same place, where you named that general assumption. And immediately following the same, only with these coniecting wordes betweene them: *Now then we may argue, first:* after which followeth your recited interpretation of your Antecedent, which you make the first proposition of your first Syllogisme; And then recite the second proposition thus: *But the Romish Seminaries and Iesuites, doe brand al Protestants with detestable crimes: thereby to deny them al ciuill or natural respects:* And immediately from hence you inferre your *Ergo*, or *Conclusion*. Now M. Doctor, let the world judge, whether your Antecedent was, as in this place you cite it: (*That Protestants in the common censure of Papists are esteemed Heretikes*) and in no other manner. Romish possr. pag. 1. supr.

After this let vs come to his citation of my answer in this place: thus he alleageth it: *His assumption being ruinate, that Protestants are not esteemed of vs Heretikes, or excommunicate:* Reply pag. 14. *is followeth, that no positions which we maintaine are rebellious: because he telleth vs, that al such are built upon this assumption.* Hitherto his citation from my answer: in which question I first desire al readers, to keepe in memory what interpretation D. Morton hath made of that Assumption before, and in what sence I did and was enforced by his owne exposition to answer, as is before declared.

Then I must further tell him, that besides that his corrupt dealing, he hath againe corrupted the wordes of my answer: for my position is, as followeth: *This position (al Protestants are Heretikes and excommunicate) is no general assumption in* Moderat. answ. cap. 2. wherefore.

Catholike Religion. For al men in errour are not Herenikes, except they be obstinate as *D. Morton* is, as I haue proued euen by his owne fellowes in religion, the present Protestant writers of England. Secondly, *M. Doctor* leaueth out the word (*al*) which changeth the nature of the proposition. Thirdly; (as he hath done in a former citation) he turneth the copulatiue proposition into a disunctiue, altogether altering the sence and truth, of that which is questioned.

Next let vs heare what he answereth to that last citation, ouerthrowing al his arguments at once: his wordes be these: *Which (it followeth) wanteth feete to follow, because there be two other reasons to proue your doctrine rebellious. The first from the effects we see: the second from an other principle of doctrine, which you generally maintaine.* Which he alter expoundeth to be the

Christian and
modest offer,
An. 1606. p. 19.
Offer of cōser.

Popes excommunications. Concerning these his two reasons, I haue reasoned so much with him already, that his owne friends haue told him he doth pittisfully shife off the matter in a late reply vnto the *Papists*. And so many other Protestants in England at this present, and of chiefe account, haue before condemned him. And himselfe being often charged, how I haue confuted him, in his late Preamble is so silent to deny it, that by his owne law and rules of arguing, he hath graunted victory. And to this passe he is also brought in this place, for he doth not deny but my consequent (*that Priests and Catholikes be innocent, and his positions be slanders*) doth follow vpon the ouerthrow of his Antecedent or Assumption; but he would finde an euasion by those other two reasons, already also confuted. Which how vnseeming a thing it is for a Doctor to write, I leaue to al young Schollers to teach him, that no new supply (yet those here be confuted) can make a former erroneous argument, or fallacy to be of force. Therefore there be feete, and legges also, to make this consequent to follow; *Where the foundation is ouerthrowne; that which was builded vpon it, cannot stand.* And if *M. Doctor* is so much decayed in his owne senses, that he cannot perceauce this, except he be also admonished of his brethren Protestants; the wordes of the Protestant *Apologie of the oath of allegiance*

Apolog. pag. 82. (so priuiledged as before) be these: *The ground failing, the building*

thing cannot stand. Therefore, except Catholikes and Protestants be deceived by their senses, except a building can be without foundation; an effect without a cause; a consequent, when the antecedent is not; a Syllogisme without a medium: two things connected or seperated in a third, where there neither is any such connection or seperation, or any third at all, to joyne or diuide them, (al which be things vnpossible) al D. Mortons *expresse dogmatical principles* are vtterly ouerthrowne, and turned into expresse principal lies, falsifications, and forgeries.

THE FOVRTEENTH CHAPTER.

Of the like corruption of D. MORTON, and how no credit is to be giuen to his and other Protestants writings.

THE next place of my answer which D. Morton citeth in his reply, is foure leaues from the former, and alleaged by him in these words: *My answer is absolute before, that no learned Catholike reputeth the Protestants, or any one Protestant of this Kingdome an Heretike.* Hitherto the wordes of his citation: And to shew a little further, the integrity of this holy Protestant Doctor, both in this and other things of like nature before, because the section of my answer from whence he would cite these wordes, is but brieve, and yet containeth the question betweene him and me, which he hath so often dissembled, and corrupted my writing to conceale it, I wil craue pardon to cite it word for word in this place, and it is as followeth.

Now I wil with breuity answer to his particular pretended reasons, grounded vpon the general before confuted: And first to his Syllogisme, or rather Sophisme: the maior proposition whereof is already ouerthrowne, and only requiring repetition, is as followeth: *They who by their slanderous doctrine make al Protestants (in their common censure Heretikes) so odious and unworthy of any civil or natural society, must necessarily be adiudged seditious, and intollerable among the Protestants: My answer is absolute before, that no learned Catholike so reputeth the Protestants, or any one Protestant of this Kingdome: but attributeth (or ought so to doe by his religion) as much terrene honour, homage, duty, and loue, to our King, his Honourable Counsaile, and al in authority, in their degrees, and vsfained affection to the rest, as if they were*

Moderat. answ.
cap. 2. §. nove
I wil.
Reply cap. 7.
pag. 16.

Moderat. answ.
cap. 2. §. nove
I wil.

Catholiks duty
to Prince, and
affection to al
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Antecedent or Assumption; but he would finde an euasion by those other two reasons, already also confuted. Which how vnseeming a thing it is for a Doctōr to write, I leaue to al young Schollers to teach him, that no new supply (yet those here be confuted) can make a former erroneous argument, or fallacy to be of force. Therefore there be seete, and legges also, to make this consequent to follow; *Where the foundation is overthrowne; that which was builded vpon it, cannot stand.* And if *M. Doctōr* is so much decaied in his owne sciences, that he cannot perceauc this, except he be also admonished of his brethren Protestants; the wordes of the Protestant *Apologie of the oath of allegiance* (so priuileged as before) be these: *The ground failing, the building*

Apolog. pag. 81.

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4TH CHAPTER.

MORTON, and how no credit is
Protestants writings.

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Moderat. answ.
cap. 1. §. nove
I wil.
Reply cap. 7.
pag. 16.

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Moderat. answ.
cap. 1. §. nove
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Reply pag. 14. *Which (it followeth) wanteth seete to follow, because there be two other reasons to proue your doctrine rebellious. The first from the effects we see: the second from another principle of doctrine, which you generally maintaine.* Which he after expoundeth to be the

Christian and *Popes excommunications.* Concerning these his two reasons, I modest offer, haue reasoned so much with him already, that his owne friends An. 1606. p. 19. Offer of cōfer. haue told him he doth pittifully shift off the matter in a late reply unto the *Papists.* And so many other Protestants in England at this present, and of chiefe account, haue before condemned him. And himselfe being often charged, how I haue confuted him, in his late Preamble is so silent to deny it, that by his owne law and rules of arguing, he hath graunted victory. And to this passe he is also brought in this place, for he doth not deny but my consequent (*that Priests and Catholikes be innocent, and his positions be slanders*) doth follow vpon the ouerthrow of his Antecedent or Assumption; but he would finde an euasion by those other two reasons, already also confuted. Which how vnseeming a thing it is for a Doctōr to write, I leaue to al young Schollers to teach him, that no new supply (yet those here be confuted) can make a former erroneous argument, or fallacy to be of force. Therefore there be seete, and legges also, to make this consequent to follow; *Where the foundation is overthrowne; that which was builded vpon it, cannot stand.* And if *M. Doctōr* is so much decaied in his owne sciences, that he cannot perceauce this, except he be also admonished of his brethren Protestants; the wordes of the Protestant *Apologie of the oath of alleageance* Apolog. pag. 81. (so priuileged as before) be these: *The ground failing, the building*

King cannot stand. Therefore, except Catholikes and Protestants be deceived by their senses, except a building can be without foundation; an effect without a cause; a consequent, when the antecedent is not; a Syllogisme without a medium: two things connected or seperated in a third, where there neither is any such connection or seperation, or any third at all, to joyne or diuide them, (al which be things vnpossible) al D. Mortons *expresse dogmatical principles* are vtterly ouerthrowne, and turned into expresse principal lies, falsifications, and forgeries.

THE FOVRTEENTH CHAPTER.

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Now I wil with breuety answer to his particular pretended reasons, grounded vpon the general before confuted: And first to his Syllogisme, or rather Sophisme: the maior proposition whereof is already ouerthrowne, and only requiring repetition, is as followeth: *They who by their slanderous doctrine make al Protestants (in their common censure Heretikes) soodious and unworthy of any ciuil or natural society, must necessarily be adjudged seditious, and intolerable among the Protestants: My answer is absolute before, that no learned Catholike so reputeth the Protestants, or any one Protestant of this Kingdome: but attributeth (or ought so to doe by his religion) as much terrene honour, homage, duty, and love, to our King, his Honourable Counsaile, and al in authority, in their degrees, and unfained affection to the rest, as if they were*

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Catholike duty
to Prince, and
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Reply *supr.*
pag. 16.

of the same faith and profession in religion. Hither to the whole section in my answer from whence *D. Morton* alleageth that, which he cited before in these wordes: *My answer is absolute before, that no learned Catholike reputeth the Protestants, or any one Protestant of this Kingdome an Heretike.* When we see, there is not any such sentence in my answer; but our question was this, whether in the doctrine of Catholikes *all Protestants* were made so odious and unworthy of any civil or natural society: which he in his positions did set downe for his ground, and seeing it so evidently confuted, is forced to such corruptions, to conceale and dissemble the question, and the wordes of my answer to his confusion.

Reply pag. 17.

But yet he wil not amend, for in the next citation from my answer, whereas in true dealing it should proue (as my answer there doth) that the Protestants themselves as much cōdemne Protestants, as Catholikes doe, and so make (by *D. Mortons* argument) Protestants *intollerable among Protestants*, and in the same condition with Priests & Iesuites among Protestants in his opinion: This Doctor not willing to vnder-goe the inconueniences of his owne disputing, and positions, being perfectly instructed and practized for his aduantage, in the Arts of contraction, dilatation, amplification, diminution, alteration, subtraction, corruption, falsification, and other vndoctorlike behaiours, vseth his cunning of contraction in this place; for that which in my answer consisted of about 20. lines, he in his citation by his omnipotent faculty of penetration, hath couched and condensed in foure lines, one word, and an halfe: and yet vseth no abridgement at all, but skippeth it ouer, and moueth

The Protestant from bound to bound without passing by the middle. And that Deane & College of Tubinge which he citeth being of a learned Protestant Deane and College among them, he answereth in these wordes: (*) *That s. that which, which they did in the spirit of opposition and contention, is not much to be regarded.* I thank you M. Doctor, for this your sincere (*) Protestants writing in opposition, not dealing, though but little; for if that is not much to be regarded, which Protestants and of such credit among you, as *Philippus Nicholaus* and the College of Tubinge, did in the spirit of opposition and contention; it is not much, but very little,

or

or nothing to be regarded, what your Doctership endued with a spirit of opposition, and contention to Catholikes, Protestants, and your selfe also, (as hath beene proued) haue done or published in your writings.

THE FIFTEENTH CHAPTER.

Of diuers other corruptions of D. MORTON in particular.

And how by his owne arguments, either wilfully or grossly ignorantly, he proueth himselfe an Idolater, Atheist, of no religion, and in manifest state of damnation.

Neither is D. Mortons contracting and penetrating art forgotten in his next citation, nor his corrupt and prophane dealing anything at all amended: for first he hath drawne my section of 23. lines, into three lines, and an halfe: And to giue some experiment thereof, he only citeth from my answer, concerning M. H. Broughton his dislike of English Protestant proceedings, these wordes: *Who telleth the Bishops of England that their translation of the Scripture is corrupt, and that Christianity is denied here in England.* Hitherto his citation, in which there is no mention, what and how great this corruption, neither who they be, which thus deny Christianity, but a man would by such citation rather thinke they were some few upstart Atheists or nullifidians, rather then chiefe Protestant Professors: But to make the matter and this mans sincerity somewhat more manifest, I will recite some of the assertions of this great Linguist & learned Protestant, set downe in my answer, and forgotten by D. Morton: which follow in this manner.

The English (Protestant) translation of Scriptures is such, that it causeth millions of millions to reiect the new Testament, and to runne to eternal flames, the text of the old Testament is peruerued in eight hundred and eight and fourty places. The Archbishop of Canterbury might with as good learning haue subscribed to the Alcaron, as consent with such Protestants as he did. Christianity denied in England by publike authority. The Bishops betray the Gospell to the Iewes, and agree with the enemies of our Lord. Their Bible is inferiour to the Alcaron. The Bishops notes betray our Lord and redeemer, and besoule the Rocks of salvation. They are the very poison to all the Gospell, &c.

Moderat. answ.
cap. 2. §. I will.
H. Brough. ad-
uersit. of cor-
rupt. An. 1604.

Morton reply
pag. 18.

D. Morton his
Religion most
wicked or none
by his argumēt

Now M. Doctor, you may see your sincerity and integrity, vpon which you stand so much, by the difference there is betweene the citation you vsed, and that which I haue here repeated from my *Answer*, and the *Aduertisement* of this your learned friend, and companion in religion, and so much commended by your selfe in this place.

Secondly, tel me M. Doctor; of what religion you are, a Protestant, or of none at al? or what you would be esteemed? for Atheisme or some strange kinde of Infidelity may seeme by your writing (presently to be recited) to be your profession. For first, you affirme of this *Aduertiser* and condemner of your Bible, and Religion to be worse then the Alcaron, and (consequently) *Turcisme*, these wordes: that *he is sequestred from you*, (the English Protestants) *rather by impotency of passion, then any difference in religion*. By which sentence, except you wil deale plainly and say both he and you be of a most wicked and lying religion, which and more you graunt in effect: (because true religion canot write so slanderously of true religion, as he hath done of English Protestancy, which you practise;) you haue graunted these and more absurdities against your self: *that Bible which you vse, and Religion which you profess, are worse then the Alcaron and Turcisme; you deny Christianity; betray the Gospel; agree with the enemies of our Lord, &c.* for these and more straunge things are affirmed of your religion, by that your Protestant, and so much esteemed friend.

Protestant passions of what vehemency.

Thirdly, tel me M. Doctor, with what *species* or kinde of *quality*, your wit & judgement was possessed, when you wrote these thinges? were you in a *passion, habite, power, forme*? or what? be the passions of Protestants so great, so large, so long, of such force & efficacy, that they doe not only endure a short moment and passe away (as true passions doe;) but dwell, inhabit, and continue with you, in thinking, writing, printing, and publishing of bookes, and booke vpon booke, (as is knowne of that your beloued Protestant brother) and al and euer condemning your religion as I haue recited? Therefore, sincere and learned Sir, if this man and you be of one religion (as you say) and you a Protestant, you and your Protestancy are absolutely guilty of most horrible Infidelity. Again, if Protestant *impotency of passion*

passion is such, of that extremity and duration, that you know not, or care not, what you speake, write, or publish, we may lesse meruaile at what you haue written: and nothing regard what you doe hereafter.

In your next citation, you haue practized againe your former contracting faculty, drawing 23. lines into siue, and one word. That which you cite is contained and repeated by you in these

wordes: *That no man, in whom there is any sparke of grace or con-* Morton reply
science, can line in the Church of England, whose inhabitants be al pag. 19.

Infidels, going to the Churches of Bishops and Archbishops, whose

Gouernement is Antichristian and Denilish. Hitherto D. Mor-

tons citation. But Sir, why did you forget that which followeth

in the same place, from the same admonishing Protestant au-

thority, and is in these termes: *Antichrist is among them. It is*

traiterous against the Maiesty of Christ. It is accursed. It is an

vnlawful, false, and bastardy Gouernement. It shal be easier for

Sodome and Gomorrhe in the day of iudgement, then for the Court

of Parliament, where the Protestant Religion was confirmed: there

is no right Religion established in England. Hitherto that Pro-

testant testimony of the English Protestant Church & religion:

Then M. Doctor tel me, what Catholike euer did, or can more

condemne you and your religion, then these Protestants haue

done, and then your selfe haue done and doe, joyning with

these men in religion. Then by your argument (*) your selfe,

Bishop Barlow, Bishop Dowe, D. Sutcliffe, D. Field, D. George

Abbot, D. Willet the Professor, M. Wotton, M. Powel, the

Authour of the *Protestant Abridgement*, and other Protestants

in England, at this present publike writers among you, (as your

writings testifie) being of the same religion with these men,

which cōdemne Protestant English religion for so vile a thing,

are as vnufferable (and more by your doctrine) in this Prote-

stant Kingdome and Gouernement, as any Catholike Priest

or Iesuite. And you with al the rest recited, and others are

voide of any sparke of grace or conscience, are Infidels, hne in a

Denilish Gouernement of religion, are traiterous against the Ma-

iesty of Christ, haue no right Religion, &c. These and more

such inconueniences, you M. Doctor a chiefe Apologist and

champion for the English Protestant Church, haue heaped vp-

Morton reply
pag. 19.

Moderat. answe.
cap. 2. S. Tha
Admonition.
Admonit. 2. p.
25. 33. suppl.
verſ. 56.

D. Morton and
Protestant writ-
ters (by his ar-
gument) more
intollerable in
England, then
Priests & Iesuits

(*) Mott. reply
pag. 18. Barl. ag.
2 nam. Cath. p.
115. 120. Doue
persw. pag. 31.
Sute. ag. Kellif.
pag. 42. D. Field
p. 170. D. Abbot
ag. D. Kil p. 101
102. 106. 256.
337. 347. Willet
Antileg. p. 275.
Wotton def. of.
Park. p. 28. Mid-
dleton papisto.
p. 201. Powel
Cōsid. p. 17. ag.
an Apolog. etic-
al epist. p. 48.
52. Abridge-
ment pag. 39.

on your owne heades, by your worthy writing.

Neither are you either more free from corruption, or a more prudent disputer in that which followeth: for in the next citation, whereas I taxed *D. Fulke* and *M. Willet* for their straunge doctrine, that Christ is *Autotheos*, *God of himselfe*, thus you
 Reply pag. 19. alleage my opinion: *The denial of Christ to be God, which*
 20. *M. Willet and D. Fulke doe, denying Christ to haue receaued the substance of his Father: or that he is Deus de Deo; God of God: as the first general Councils defined.* Which citation first hath no sence, not being any perfect sentence, as is manifest, in that manner as it is here cited. Secondly, I am cited

Moderat. answ.
 c. 2. there-
 fore first.

to write, that *M. Willet and D. Fulke doe deny Christ to be God:* when my wordes be only these: *Philippus Nicolaus a learned Protestant Minister, and the Protestant Deane and Colledge of Tubinge, bring in Luther prophesying (as he calleth it) that the Sacramentaries would neuer cease, until they denied Christ to be God, which M. Willet and D. Fulke, and others haue almost fully effected, denying Christ to haue receaued his substance of his Father, or that he is Deus de Deo, God of God, as the first general Councils haue defined.* (Where I doe not say (as *D. Morton* citeth me) that *M. Willet and D. Fulke doe deny Christ to be God*; but only this, that *they haue almost fully effected it.* Which doth not affirme the thing done, but almost done. Thirdly, he citeth me to say: *Christ receaued the substance of his Father:* when my wordes be: *receaued this* (that is his owne) *substance of his Father.* So that if it were in ordinary proceedings, the question is therby quite altered, by this his alteration.

Now let vs come to the learned Diuinity of these positions: *Christ is God of himselfe: Christ hath his essence of himselfe, and not of his Father, &c.* as these Protestants tel vs: (for concerning *D. Mortons* vsage towardes Cardinal Bellarmine, he hath heard sufficiently from his other aduersary:) wherefore briefly thus I argue in this question.

If Christ hath only his *Person*, and not his *substance* of his Father, but this essentially of himselfe, as these Protestants affirme: Then the person and substance in Christ must needs be essentially and really diuers; because that which is essentially receaued, and that which is not receaued, but one hath
 it

D. Morton an
 Infidel by his
 doctrine.

it of himselfe, must needes be really distinct : But this destroyeth the mystery of the Trinity, and the nature of God, making real composition in God, most simple ; and further proueth three Gods : because there must needes be three distinct essences, which maketh three Gods. For if the Sonne hath his essence of himselfe, then the holy Ghost also, then every person aswel that of the Father, the Sonne, and holy Ghost being distinct really, and hauing essences thus really distinct, they make three Gods.

Secondly, because wherefocuer there is a substance in God, there is a person, (which is not really distinguished from one another ;) by this diuinity it must needes follow, that there is no generation, no procession, and consequently no Father begetting, no Sonne begotten, no holy Ghost proceeding : And so againe either three Gods, or no God at all.

Thirdly, howfocuer the case standeth by their doctrine ; that God vvhich these Protestants haue made, must be such an *aggregatum per accidens*, that no Infidels in the world were at any time greater Idolaters, then those Christians, which worship such a God, which be these Protestants. And because D. Morton hath Diuinity of as straunge a nature, in another place of his writings ; which is, that *Pater est trinus unus : The Father is three and one* : Thus I must instruct him of this matter : if that position is true, then seing in this mystery there is only essence and persons, the Father must needes be either three persons and one essence, or three essences and one person. If the first, then there is no person of the Sonne, or of the holy Ghost : because the Father is supposed by this doctrine to haue three, and in the whole Trinity there neither be, nor can be more, for so it should not be a Trinity, but a Quadruplyty, Quinquaplyty, Sexuplyty, and except we should likewise diuide them into their Triplicities, and make 9. persons in Diuinity.

If D. Morton meaneth the second, of one person, and three essences, or substances, in the Father ; then the Father himselfe must needes be three Gods, because the substance is not many, except the things (in this case Gods) be many : Then seing there is equality in this mystery, and the Sonne and holy Ghost be equal to the Father, there must needes be 9. Gods, by the Di-

Morton 1. part.
Apolog. concl.
in fine.

uinity of this learned Doctor. And other absurde inferences which may be demonstratiuely made from hence are too many irreligious, vnchristian or Atheistical to bee published in writing.

Reply pag. 23. After this M. Doctor reboundeth backe againe two leaues at the least; and in his citation vscth his old art of penetration,

Reply p. 23. 24. condensing 40. lines in 14. And yet the contents is of that force and efficacy, that by his owne judgement, it stoppeth the clamours of Protestants against Catholike Priests: And yet in these few lines his sincere dealing is in this manner; In the first three lines he maketh none or a defectiue sence. In the fourth

Reply pag. 23. and fift he citeth me to say: *We doe not esteeme the Protestants of England in the case of Heretikes*: where he quite leaueth out the substantial point of the question, that is, *Heretikes to whom al ciuill society is to be denied*, as D. Morton objected: where-

Moderat. answ. vpon my answere and wordes be: *These societies are not so be e. 2. §. the rest. denied to the Protestants of England, because we doe not esteeme them in that case of Heretikes and excommunicates*. Besides this, he quite omitteth the chiefest reasons of that section; And yet that which he citeth is of such effect and purpose, that it enforceth him to these wordes, to his owne confusion: *If al your self would allow your answere, we should neede no clamour*. Therefore seing my answere is so generally allowed, as is shewed before, and this man is not ignorant thereof, al his clamours in his *Positions*, his counterfaite *Ful satisfaction*, his *Preamble* to a further *Enconunter*, and the *Enconunter* it selfe (if it proue not an *Abortiue*) are needlesse clamours, and with the shame of this Doctor, and such Protestant accusers, to be recalled and recanted.

And thus I haue passed ouer al his citations, which I promised to examine, only one the last consisting but of three lines, excepted: And to iustifie my former assertion, that they be al more or lesse corrupted, this also leaueth out the chiefest and most effectual wordes: (*In whose Dominions they be in force*) in which a great efficacy of the sentence consisted. So that without any one exception, he hath corrupted and falsified my answere in euery citation, in defence of his first Syllogisme, which he planted as the ground and foundation of al.

And

And as I haue clearly demonstrated in euery one of these citations, his ignorance, corruption, falsification, or prophane proceedings: So it is as easie to proceede to the end of his reply: And I shal remaine most ready and willing (if it be required) to proue or defend against him, that not the fourth part of those which follow, for defence of his Syllogismes, are free from corruption or shameful vsage: But these are more then sufficient, to proue this Doctor guilty of the crimes objected.

The conclusion of this Treatise.

W Herefore seeing the successe of this sincere, learned, and true dealing Doctor, hath beene so vnfortunate, that euen by the judgement of himselfe, and his dearest Protestant friends, whatsoeuer he hath written in this kinde hath thus proued to his owne shame and reproach; And that (accordingly as is cited from him) his clamours should cease: At the last I request him, to stand to the last wordes and Conclusion of this his examined Syllogisme, (the ground of al his *expresse dogmatical principles*:) which be these: *But to conclude with your owne wordes, those duties are not to be denied unto Protestants. It were wel if either you writ as you thought, or that your Doctors did thinke as you write*: (whereof M. Morton is assured before) *And so should we haue lesse cause of scruples, to feare either you or them.* If he should not performe my desire, but be stil clamorous against his owne graunt and conscience, or make new feares or scruples, (as himselfe tearmeth them) I hope his *clamours, feares, and scruples*, will be little offensive vnto others, or regarded of any, being so authentically before condemned by himselfe, to be needlesse, and without cause. Which hath beene proued in the whole passage of this my examination: wherein appeareth, not only that he is conuicted to be so notorious, and infamous a corrupter, forger, falsifier, and irreligious slanderer, accuser, and shifter in this businesse, of so great importance, euen by his owne and his adherents judgement: But al his bookes of this kinde are such, that I may safely say of them as M. Parkes writeth of his Brother M. Doctor Willet, his worthy Synopsi whereof he had gloried so much in these wordes: (*) *Euen that great worke, whereof you boast and presume so much, I meane your general view of Pa-*

Reply pag. 28.

D. Willets

great Synopsi, against Catholikes, of what credit by Protestants.

(*) Parkes against Lymbopistry: maxix. pag. 7.

*piſtry: at your friendes wiſh, that you had in particular with more diligence and inſpection reviewed it, before you had publiſhed it to the view of the world. And M. Doctor I have given you more then full ſatisfaction for this my opinion, in this Treatiſe; where I have demonſtratiuely proved more then this of your bookes in this queſtion: That your booke of Poſitions, expreſſe dogmatical principles, and general concluſions againſt vs, hath not any one ſuch principle or concluſion truly concluding: that the ſubſtance and contents thereof are condemned by your ſelfe, and the preſent Engliſh Proteſtant writers: That your booke intituled, A full ſatisfaction, hath not fully ſatisfied any thing, but this, that the world wil not doubt, but you are ſuch a man as I have vnder taken to prove you, and that my promiſe is performed, and your Preamble ridiculousſly bringing me vpon the ſtage, hath done you little pleaſure, and perſiſting in the condemned ſteps of his Maſter, is like the reſt your bookes: of what reputation your ſo much threatned *Enconter* to the authour of the *Mitigation* is like to be, (if it liueth to ſee light) may be gathered by the reſt of your worthy writings: As alſo how able and credible men you and ſuch Doctors be, to challenge Catholike writers of falſifications, (the laſt threatening of your Preamble) may appeare in the firſt chapter of this my booke, where I have moſt evidently conuincd by the teſtimony of many Engliſh Proteſtant writers, and your publike examiners now liuing, that the Proteſtants *corruptions, falſifications, miſquotings, wreſtings, abuſings, elippings, and prophanaſion of Scriptures, Fathers, Councils, their aduerſaries writings*, and al authorities are ſuch, *that no man can beleue them*. Wherefore M. Doctor, doe penance for your former forgeries; (which God grant you grace to doe) for you wil gaine no credit, either to promiſe or vnder take ſuch a negotiation; too bigge a buſineſſe for your buſie braine. And ſo ſatis of this full ſatisfaction.*

Preamble pag
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FINIS.

Faultes eſcaped in printing.

Page 4. line 13. theſe notoriously, reade thus notoriously. Page 12. line 27. *Crammer*, reade *Crammer*.

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